This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A LIST

OF THE

OBJECTS OF ANTIQUARIAN INTEREST

IN THE

LOWER PROVINCES OF BENGAL.

COMPILED AT THE BENGAL SECRETARIAT UNDER THE ORDERS OF THE GOVERNMENT OF INDIA.

1879.

Calcutta:
PRINTED AT THE BENGAL SECRETARIAT PRESS.
1879.

6000182928

A LIST

OF THE

OBJECTS OF ANTIQUARIAN INTEREST

IN THE

LOWER PROVINCES OF BENGAL.

COMPILED AT THE BENGAL SECRETARIAT UNDER THE ORDERS OF THE GOVERNMENT OF INDIA.

1879.

Calcutta:
PRINTED AT THE BENGAL SECRETARIAT PRESS.
1879.

226 . a . 276

BODLEIAN LIBRARY
3 'APR 53.
OXFORD.

INTRODUCTION.

THE comparative paucity of objects of antiquarian interest in the Lower Provinces of Bengal is well known, and such remains as there are have suffered greatly from climate or neglect. The following list has been compiled, in compliance with the requisition of the Government of India, from official records and published reports. For convenience of reference, it has been arranged in the order of the divisions and districts as officially recognized.

The authorities from which the list has been compiled are shown below, division by division:—

Burdwan Division.

Letters from Commissioner of the Burdwan Division—

No. 8, dated 16th June 1870.
„ 423, „ 15th September 1874.
„ 261, „ 1st June 1875.
„ 220, „ 15th „ 1876.
„ 275, „ 18th „ 1877.

Presidency Division.

Letters from Commissioner of the Presidency Division—

No. 77J.G., dated 15th June 1876.
„ 84J.G., „ 16th July 1872.

Westland's Jessore.

Rajshahye and Cooch Behar Division.

Letters from Commissioner of the Rajshahye and Cooch Behar Division—

No. 2553, dated 1st September 1874.
„ 132, „ 12th July 1875.

Bengal Administration Report for 1868-69.

Dacca Division.

Letters from Commissioner of the Dacca Division—

No. 1637, dated 20th November 1867.
„ 105, „ 3rd April 1872.
„ 356, „ 11th September 1872.
„ 478, „ 17th July 1873.
„ 283, „ 20th May 1876.

Chittagong Division.

Letters from Commissioner of the Chittagong Division—
No. 110, dated 27th May 1874.
„ 83, „ 20th „ 1876.

Dr. Hunter's Statistical Account of Bengal, Vol. VI.

Patna Division.

Mr. Broadley's Account of the Nalanda Monasteries. 1872.
Dr. Hunter's Statistical Account of Bengal, Vols. XI, XII, and XIII.
Cunningham's Report, Vol. I.
Letter from Commissioner of the Patna Division—
No. 374, dated 21st October 1870.
Dr. Rajendra Lálá Mitra's work entitled "The Hermitage of Sakyá Muni" (in the Press).
Dr. Rajendra Lálá Mitra's report to Government, dated 31st October 1877.

Bhagulpore Division.

Letters from Commissioner of the Bhagulpore Division—
No. 1258, dated 9th August 1872.
„ 436G., „ 11th November 1878.

Letter from Commissioner of the Rajshahye and Cooch Behar Division—
No. 132, dated 12th July 1875.

Dr. Hunter's Statistical Account of Bengal, Vols. VII and XIV.

Orissa Division.

Letter from Commissioner of the Orissa Division—
No. 172, dated 21st June 1869.

Dr. Hunter's Orissa, Vol. I.
Dr. Rajendra Lálá Mitra's "Antiquities of Orissa," Vol. II (in the Press).
Bengal Administration Report for 1868-69.
Dr. Hunter's Statistical Account of Bengal, Vol. VIII.
Dr. D. B. Smith's Report on the Pilgrimage to Jagannath in 1868.
Sterling's Orissa.
Mr. Beames' paper in the journal of the Asiatic Society of Bengal, Vol. 44, Part I, 1875.
Baboo Chandra Sekar Banurji's paper in the same journal, Vol. 39 (new series), Part I, No. III, 1870.

Chota Nagpore Division.

Letter from Public Works Department of the Government of Bengal—

No. 2857, dated 17th May 1869.

Letters from Commissioner of the Chota Nagpore Division—

No. 97T., dated 16th August 1874.
„ 2208, „ 5th July 1875.
„ 1934, „ 25th „ 1877.

BENGAL SECRETARIAT,
The 1st February 1879.

A List of Objects of Antiquarian Interest in the Provinces under the Lieutenant-Governor of Bengal.

BURDWAN DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
1	Burdwan ...	Burdwan ...	Tomb of Bahram.	This is the most important of the ancient archæological remains in the district, and its origin is traced by tradition as far back as the reign of Emperor Akbar, about 300 years ago. It was erected in honor of a Mahomedan poet named Bahram Sakkar (water-carrier), and is in a fair state of preservation. Shere Afgan, the Governor of Burdwan and first husband of Noor Mehal, afterwards called Noor Jehan, is said to be buried here.	
2	Ditto ...	Bithurgurh *alias* Garh Mándáran, in thannah Goghat, subdivision Jehanabad.	A tomb ...	In this place, which is the site of a mud fortress of bygone times, there is a brick-built tomb, supposed to contain the relics of Shah Ismail Gházi Ghani Lashkar, a Mahomedan saint held in great veneration by the Mahomedan residents of the place. There is likewise a stone-lined entrance leading into the fortress. The relics are mere ruins, and have no claims to either architectural beauty or historical importance.	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
3	Burdwan ...	Sanbandee, in thannah Goghat, sub-division Jehanabad.	A brick-built arch.	The arch has some inscriptions in Persian, which are worn out by age and are becoming nearly illegible. It is supposed to have formed the entrance of some house, of which there are no remains at present.	
4	Ditto ...	Maypore, thannah Jehanabad.	A mosque ...	This is the site of a mosque which, according to local tradition, was built of stone. Nothing remains of this Mahomedan temple of worship except a few blocks of common granite.	
5	Ditto ..	Masjidpore, near Kiety, in thannah Raynah, sub-division Jehanabad.	Ditto ...	Here was a stone-built mosque, which is now in ruins.	
6	Ditto ...	Rajarmardighee, thannah Rayna, sub-division Jehanabad.	Idgah ...	This is the site of a brick-built idgah, much of which has been demolished by age.	
7	Ditto ...	Lokepore, thannah Kotalpore, sub-division Jehanabad.	Mosque ...	This is a stone-built mosque of old standing by the side of a tank. It is out of repair now.	

8	Ditto ...	Culna ...	Mujlish Saheb's mosque.	A large mosque built of stone and supported by stone pillars. There is also a tomb of Mujlish Saheb, built of brick. The buildings are now in ruins.	
9	Ditto ...	Village Bhalki, thannah Aushgram, sub-division Bood-Bood.	A tomb ...	Here is a remnant of an ancient tomb, with two round stone pillars, which are still in existence, and are about four feet in height above ground level.	
10	Ditto ...	Village Kasba, thannah Bood-Bood.	A collection of heaps.	Here is a collection of heaps, each about 120 feet in height and 60 feet in breadth. At the top there are some stones and bricks, but it is not known whether there is masonry or brick-work inside.	
11	Bancurah...	Bishenpore ...	Temples ...	The Bishenpore temples are the chief remaining ancient buildings in this district. They stand among the remains of an ancient fort of considerable extent, the circumscribing ramparts of which are still visible, with one handsome gateway in a fair state of preservation. These temples are built of brick, or rather with plaques of bricks or tile-work, and are covered with the most curious sculpture impressed with a design of relief evidently from a mould. The sharpness of those impressions is still	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				preserved, and shows how admirably the tiles must have been burnt. The history of these objects, however, is not known. The temples are in fair repair, but are threatened with ruin from the growth of trees on the walls. There is no means of eradicating the trees except by breaking open the masonry.	
12	Beerbhoom	Doobrajpore rocks in the Hetampore estate.	Temples ...	There are no buildings or ruins of any great antiquity in this district. There are, however, some temples among the Doobrajpore rocks, in the Hetampore estate, and the following is a traditionary account of their origin: When Ram Chandra, the hero of the Ramayan, was about to attack Ravana, king of Ceylon, he found it necessary to throw a bridge across the Strait for the conveyance of his troops. He accordingly drove in his aërial chariot to the Himalayas, picked up what stones he needed, and drove back. As he was passing Doobrajpore his horses took fright and tilted up the chariot a little, so that some of the stones fell out.	

There is another legend in connection with these rocks, to the effect that they were collected by Bishwa Karma, the artificer of the gods, to erect in one night a second Kashi, or Benares, at the command of the god Siva. When, after having made the collection, he was about to commence the work, the day dawned and he was obliged to vanish, not choosing to expose himself to the gaze of the public. On the top of the highest rock, contiguous to the existing temple, Siva was believed to have dwelt, and the people used to worship him at its foot. A natural division existed between the top and the main rock, and on the occasion of a violent storm the former tumbled down, crushing a priest to death. The people ascribed the accident to a desire on the part of Siva to have a temple built for him, and so one Shancor Rooj, of Doobrajpore, erected the temple over the fallen rock, which is still believed to be the image of Siva, and is regularly worshipped. There is another building in front of the temple, which was erected about 33 years ago by one Kena Ram Datta, of Doobrajpore. It is said that the man's wife having proved barren he offered to

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				raise a temple for Siva in case he was blessed with a son. His wish was granted, and he fulfilled his vow by erecting a temple in front of the former one. The above two legends relate to the rocks as a group: there are also anecdotes connected with some of the separate rocks. There are two temples. The older one, which stands at the back of the other, contains a large stone, which is worshipped as Siva, and which is enclosed by four walls built quite close to it. Behind this temple is a boulder, not very wide, but high, with its sides almost perpendicular. The boulder was originally worshipped as Siva, the presiding deity of the rocks. It happened that the priest, who had grown too old and infirm to ascend it for the purposes of daily worship, was one night visited by Siva in a dream, and was told—"You need not trouble yourself any more to get up the hill to worship me; my head will tumble down on the plain, and you can worship it there."	

			The priest, on awaking from his sleep, went towards the rock and found that the top had actually fallen broken and was lying on the ground. He then built walls round the broken fragment, and thereafter worshipped it as Siva. A little to the east of this temple there is a hollow place on the top of one of the boulders. People say that it never gets dry, but contains water all the year round. Sita (wife of Ram Chandra) once washed her head in it, and since then the water has been considered sacred. Close by is a place where she is said to have sat down. One of the wheels of her aërial chariot also left its mark on a boulder. Another boulder has a long line run across its surface, as if a narrow stream of water had passed through it. Tradition says that it was caused by Ravana while answering a call of nature. There are two rocks, called *mother* and *sister*. The former is rather flat, and the other, shaped like an inverted cone, is beautifully balanced on it.	
Midnapore...	.....	.....	The south-western part of this district abounds with well-preserved remains of	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				considerable antiquity and much interest. The following are the principal ones :—	
13	Midnapore...	Kesiaree, about 300 miles south-west of Midnapore.	The fort or monastery of Kurumbera.	This structure has the outer walls built of laterite stone, still almost intact. These are about 10 feet high, and inside is a complete row of cloisters, about eight feet wide. Inside, at the east end, are the ruins of a temple of Siva, with the Mahadeb, or image of Siva, at the bottom of a well, where it is still worshipped; while at the west end, inside the enclosure, stands a mosque, which is erect but unused, the fort having again passed into Hindu hands. On the west inner wall is a stone set into the wall with an Ooriya inscription partly obliterated, showing that this celebrated mosque was constructed by Mahomed Taher, in the reign of Aurungzeb, and that it was completed in 1102 Hijree. To the north is a deep and large tank full of alligators, called Jogeswar Kundu. Kesiaree, now only known for its large *tussur* silk manufacture, was at one time a renowned	

Mogul tehsil or settlement, and the numerous mosques and houses in stone erected by the Moguls still remain in the so-called Mogulpara or Mogul quarter. One of them bears an Arabic inscription, showing it to have been erected in the time of Aurungzeb. It has since been entirely abandoned, but a stone figure of a Mahomedan king or saint, with a Persian inscription on it of the time of that prince, lies on the ground in the middle of the ruins.

It is evident that when the Mahomedans settled at Kesiaree they dispossessed the Hindus of the Kurumbera, threw down the temple, and erected a mosque. Afterwards, being defeated by the Mahrattas at a place named Mogulmari, which speaks for itself, and which lies a few miles south, they abandoned Kesiaree, and the Kurumbera returned into Hindu hands.

The local legend of the Kurumbera is as follows: Maharajah Kopileswar, of the Deb Raj family of Orissa, built this temple, wherein he established the image of a Mahadeb, called Goganeswar. It is said that this place was covered with woods, and that the Subarnarekha flowed through it towards the west. Here lived a king, named Bag Rajah, from whom

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				is derived the name of the Pergunnah Bagbhoom. The cattle belonging to the Rajah grazed on the fields on the western bank of the river. The herd who tended the flock was one day chastised by the Rajah because one of the cows gave less milk than before. The herd privately watched the cow and, following her close, saw her cross the river, and after taking an easterly direction, make towards a Mahadeb in that locality and pour forth her milk upon his head. This circumstance was communicated to the Bag Rajah, who brought it to the notice of Deb Raj Kopileswar, and the latter caused the Kurumbera to be built and consecrated to Goganeswar, as the Mahadeb was called. On the north of the temple he also caused a tank to be excavated, and named it Jogeswar Kundu. A mohunt, named Ganjiya Maharaj, was appointed for the performance of the daily worship of the idol. During the time of the Mahomedans one Abdul Samat, a reputed fakir, forcibly occupied the temple,	

killed some cows within it, and thus profaned its sanctity. He afterwards removed the idol of Mahadeb and built three mosques in the enclosure. From this time forward it is said that the Mahadeb forsook the temple and removed himself to Egra. The mohunt and his consort, Benyaburi, also quitted the place. It is believed that by his supernatural power they were carried through the air upon a fan for winnowing corn towards the east; but the woman happening to fall down upon a shallow marsh, the mohunt also alighted and stopped at a neighbouring village, named Kulaseni, where he breathed his last. His statue, cut out of a block of stone, still exists at Kulaseni, and is worshipped by many. The stone statue of his wife, Benyaburi, is also pointed out near the village.

In course of time the place was overgrown with thick jungle, which none could enter. One Banamali Panda, of Goganeswar, in 1231 B.S., with the permission and assistance of Mr. Donelly, Collector of Midnapore, cleared off the jungle, and discovered in a well the image of Mahadeb broken in two. The Kurumbera, which is still standing, is a splendid edifice

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of stone. It is 200 cubits in length and 150 in breadth. On the western side of the wall is engraved, on a stone, an inscription in Uriya character stating when and by whom the temple was built. But many of the characters are illegible owing, it is said, to the Mahomedans having scratched them out.	
14	Midnapore...	Dantoon, about 36 miles south of Midnapore and midway between Midnapore and Balasore.	Temple of Shamaleswar.	This temple, which is dedicated to the idol Shamaleswar, is a fine one, and still in existence. At the entrance there is a statue of a large ox in stone, lying in front of Siva and having its two fore-legs cut off, as it is said, by Kalapahar. It is said to have been erected by the Bhojrajah, but the date is not given. One account says that about 200 years ago Chaitanya Mohaprabhu, on his way to Jagannath, brushed his teeth here, and from this circumstance the village got the name of Dantoon (teeth brush). Another account asserts it to have been the capital of Bhojrajah, the father-in-law of Vicramaditya,	

				king of Oojein. It would, however, appear from the history given of Dantoon by the learned pundit Jodunandan, about 200 years ago, on the occasion of introducing himself to Muktimandap (temple of salvation) in Jagannath, that it is a village of old standing, and that its origin is not so modern as the legend about Chaitannya would indicate.	
	Ditto ...	.....	.....	In the district of Midnapore many interesting ruins are bound up with the history of several of the ancient families, the principal of which are (I) the Bogri raj, (II) Nyagram family, (III) Mayna raj, (IV) Tumlook family, and (V) Naraingarh family. Having been a border land for years between Bengal and Orissa, Hindus and aborigines, Mahomedans and Mahrattas, the district abounds with archæological remains, old ruined garhs or forts, temples and tanks, to which stories of a historical or legendary character attach.	
15	Ditto ...	Gurbetta ...	Temple of Sarba Mangola.	I.—The following architectural remains are associated with the Bogri raj in and about Gurbetta :— The pergunnah or raj of Bogri is in a special manner dedicated to Sarba Mangola, whose worship is said to have been inaugurated	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				by Rajah Vicramaditya of Oojein, but his family cannot in any way be identified with the Bogri rajahs. The temple is an old, spacious, and lofty building, but it is not known when and by whom it was built. It is peculiar in having its door facing the north, and two separate legends are given to account for the fact.	
16	Midnapore	Gurbetta ...	Temple of Kangseswar Siva.	This temple, which is dedicated to the god Kangseswar Siva, is coeval with the temple of Sarba Mangola, and built on the same plan. It is now in good condition, having been recently repaired by the Government.	
17	Ditto ...	Ditto ...	The ruins in Gurbetta.	The remains of the ruinous fort of Gurbetta recall its former state and the local influence which the rajahs once possessed. The places which were filled by the large and massive gates still bear their respective names (1) Lal Darojah, (2) Hanuman Darojah, (3) Pesha Darojah, (4) Routa Darojah. Heaps of rubbish and big stones are all that	

				remain in Roycote, where once stood the magnificent palace constructed by Rajah Tez Chandra. The trees which adorned the ramparts have been with few exceptions destroyed, and the cannons which were on the battlements were carried away by the English.	
18	Ditto ...	Juldah, Gurbetta	Fort ...	There is a small fort in Noyabosat, which was built in Rajah Ganapati Auch's time. The fort and building, which were consecrated by Rajah Jadab Chandra Sing in Juldah, are now in a ruinous state.	
19	Ditto ...	Gurbetta ...	Seven large tanks.	The tanks are named Jaltungi, Indrapushkarni, Pathurihadua, Mongala, Kobesdighee, Ampushkarni, and Hadua. In each of these there is a stone temple in the centre, and they all lie towards the north gate. From their proximity to the north part of the fortification it is inferred that all of them were excavated in the time of Chohan (1555 to 1610 A.D.). These tanks, with one or two exceptions, are in a good state.	
20	Ditto ...	Satdaulla and Mogulmari, Dantoon.	Remains in Satdaulla and Mogulmari.	The village Mogulmari is so called from a great number of Moguls having been killed there in a battle fought between the Mahrattas and the Moguls, in which	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				the former were victorious. It is about two miles north of Dantoon, Satdaulla being five miles from Mogulmari. On the occasion of excavating earth for the Rajghat road then under construction several magnificent remains of old buildings were discovered in these villages, and numerous bricks and stones were dug out, showing that these places were once the residence of some ancient Rajahs.	
21	Midnapore...	Dantoon ...	Biddiadhar and Sharshanka tanks.	There are two large tanks—one in Dantoon, called the Biddiadhar; and the other, about two miles east of it, known by the name of Sharshanka. The first is about 1,600 feet in length and 1,200 feet in breadth. It was excavated under the order of Biddiadhar, the minister of Rajah Talinga Mukand Deb. The other tank was excavated by Rajah Sharshanka Deb, of the Pandava family, while on his way to Jagannath. It is 5,000 feet long and 2,500 feet broad. It is said that there is under-ground commu-	

				nication between the ponds, by a tunnel made of stone, about 7½ feet high and 4½ feet broad.	
22	Ditto ...	Goaltore ...	The five-jewelled temple.	About 132 years ago Rajah Jadu Charan Sinha built in Goaltore a temple with five pinnacles, with the object of depositing therein a Salgram, called Balu Chandra. The temple is called "five-jewelled" on account of its five pinnacles. There are various works of art on the sides of this temple, which give it a beautiful appearance. It is said that while the Rajah was making preparations for placing the Salgram in this temple, a calf died there, thus desecrating the shrine. No god or goddess was therefore lodged in the temple, which was left to decay. It has been overgrown with wild plants, the roots of which have injured the building.	
				II.—The following remains are connected with the Nyagram family :—	
23	Ditto ...	.....	Khelargarh ...	Balabhadra Sing, the third Rajah of Khelar, completed this fortification, of which his father, Protab Chandra Sinha, had laid the foundation (1490 A.D.). This is an interesting ruin in a very good state of preservation. The building is a regular fortress	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				with bastions and walls of laterite stone and surrounded by a moat. The gate and postern are intact, and the walls are standing. Inside, where there is a good well of drinkable water, all the edifices are in ruins; but there are two curious figures in blue stone representing a man of Persian extraction and his wife on horseback. The face of the man, his arrows, and quiver, bear some resemblance to the figures found in Nineveh.	
24	Midnapore...	.....	Chandra Rekha Garh.	This was erected by the fourth Rajah, Chandra Sekhar Sinha, in the 16th century, and is a large entrenchment more than a mile square, with one entrance towards the east. The ditch which runs round the garh must have been excavated at an enormous cost, as in many places the solid laterite rock is cut through 8 or 10 feet in width and over 6 feet in depth. On the eastern side, where the entrance is, a very deep trench and rampart were constructed, and it was apparently intended to carry	

				this the whole way round, but the design was not carried out; on the other three sides there is one moat only. About 200 yards from the entrance there is a building, evidently a residence, constructed of laterite stone, in ruins; but it is impossible to say if this is the only ruin in the interior of this fortress, which is now overgrown with dense jungle.	
25	Ditto ...	.....	Deoul temple ..	This is a remarkable temple of Siva, about a mile east of the Chandra Rekha Garh. It is built of laterite stone, and towers over the jungle to the height of about 75 feet. It is not known who erected the temple, but the expense of the worship is defrayed by the Nyagram family.	
26	Ditto ...	.....	Stone pillars of Kearchand.	These small pillars, about 1,000 in number, are very curious. They are scattered over a large plain called Kearchand, about one mile east of the zemindar's residence at Kultike, and vary in height from two to four feet, the lower extremities of the pillars being driven into the ground and the upper rounded into a rough resemblance of men's heads. It is said that Jaher Sinha, a Hindoo chief who ruled at Kearchand about the year 1170 B.S., devised this as a means to intimidate	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				his opponents by making the stone pillars appear as so many men in his service, whom he employed constantly to guard the citadel; but they are more probably of the same character as the monumental stones fund in Chota Nagpore.	
27	Midnapore...	.....	A temple at Uriya Sai.	It is built of stone, with a marble tablet bearing an inscription to the effect that Rajah Chohan Sing constructed it in 996 B.S., so that the date affords a very satisfactoy corroboration of the correctness of the epoch assigned to the Bogri Rajahs (1555-1610 A.D.).	
28	Ditto ...	.....	The Maynagarh.	III.—*Mayna family.*—The fort is built on an island within an island, and is situated on the western bank of the Cossye, a little above its junction with the Keliaghye; it was evidently constructed by excavating two great moats, almost lakes. The earth of the first was thrown inwards, so as to form a raised embankment of considerable breadth, which, having become	

overgrown with dense bamboo clumps, is impervious to any projectile that could have been brought against it a hundred years ago. Inside the larger island, the outer edge of which is this embankment, another lake has been excavated, and the earth thrown inwards, forming a large and well raised island about 200 yards square, or 8 acres, more or less. On this stands the family-residence of the Mayna raj and all its belongings. The inner island, with attached grounds, is overgrown with tangled jungle, except on the spot where the family-residence and temples stand. The buildings, however, are in a state of entire disrepair.

It appears from the family records that the fort was originally constructed by one of the semi-mythical heroes of this district, Rajah Low Sen, at a time when the district was under the dominion of the Gaur Rajahs. At the time of the Mahratta ascendency the descendant of Low Sen was ousted owing to default of payment of the usual tribute, and the possession of Mayna was made over to Bahubutendra, the founder of the Mayna raj. Six miles to the south of Mayna there is a depression, about eight or nine miles in extent, which was formerly subject to the overflow of tidal

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				water from the sea; but the rajahs of Mayna erected embankments along it to keep off sea-water, and thus brought a considerable part of it under cultivation. This depression was perhaps a creek of the sea, which must have silted up in course of time. This supposition receives confirmation from the fact that by recent excavations in the villages Tilda, Jalchuck, and others, which stand near the depression, many things have been discovered at a depth of some 16 or 17 feet below the surface, which show that the place must have been a port or sea-side town in the days gone by. The configuration of the country makes this in every way probable.	
		Tumlook ...	.....	IV.—*Tumlook family.*—Tumlook figures as a kingdom of great antiquity in the sacred writings of the Hindus, and has been identified with the wars of the epic poems. The chief objects of archæological interest in Tumlook are its temples. The most famed are the temples of Bargbhima and of Krishnarjun.	

29	Midnapore...	Ditto ...	Temple of Bargbhima.	It is situated upon elevated ground, and its shape and construction are curious. Although a long time has elapsed since its erection, no portion of it has broken down or decayed, except that in the cyclone of 1864 the pinnacle with the iron circular crest was blown down. The pinnacle was built of a single block of stone; but as no such kind of stone could be easily procured, the devotees of the goddess built a new pinnacle of brick masonry. The temple is constructed after the Buddhist plan, whence it may be inferred that it was erected during the ascendency of the Buddhists in India.	
30	Ditto ...	Ditto ...	Temple of Krishnarjun.	It is ascribed to Rajah Tamradhuj, who is probably the founder of the second dynasty. It contains the statues of the two deified heroes Krishna and Arjun, both of which are under the same roof and are called Krishnarjun. Tradition says that when Moharaj Judhistir, with the object of solemnizing the Aswamedh Jaggya for the purpose of absolving himself from the sins incurred by him at the war of Kurukhettra, where his friends and relatives had been slain, had set the consecrated	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				horse at large under the protection of Krishna and Arjun, the animal wandered to Tamralipta, then the capital of a powerful and pious chief named Tamradhuj. The sons of Tamradhuj seized the animal and detained it, whereupon a fight took place between them and Arjun. The contest was long and severe, but Arjun, finding at length that there was no hope of his success, asked the cause of it to Krishna, who replied: "Arjun, the man with whom you have entered the arena is a firm believer in Vishnu, you cannot hope for success with him; you should therefore cease to fight and try to accomplish your object by strategy." Whereupon they both transformed themselves into the shape of Brahmans and went to the palace of the Rajah. There Krishna pointed out to Arjun abundant proofs of Tamradhuj's devotion to God, and then they appeared in their original forms. The Rajah, finding that Krishna, of whom the gods could scarcely obtain a sight, notwith-	

				standing all the penances they performed for the purpose, favoured the palace with his presence, considered that he (the Rajah) had achieved the object of his life, and offered many prayers and entreaties to Krishna, who was much pleased with him. The Rajah then prayed that he might daily see both Krishna and Arjun in his palace, and on this being granted stone statues of Krishna and Arjun were made and consecrated. *V.—Naraingarh family.*—The chief objects of archæological interest connected with the Naraingarh family are the fort itself, with its moats and ramparts.	
31	Midnapore	.....	Naraingarh ...	Two ancient lines of fortification, an outer and an inner line, surround this fort, the space enclosed within the latter being above half a mile square. The actual buildings are not very striking, though there are some fine old tanks. The Cuttack high road passes through the western side of the fort, the western rampart running parallel to it for some distance. In some places the earth-works, which were all that composed the ramparts, have become	

BURDWAN DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				almost level with the surrounding fields. In other places, especially towards the north, they are still very conspicuously defined.	—
	Hooghly ...	.....	.....	The principal architectural remains in the Hooghly district comprise the Panduah towers and the Tribani temples.	
32	Ditto ...	Panduah ...	Minarah at Panduah.	At the close of the 13th century Shah Safi, a Mussulman saint, whose mother was sister to the Emperor Feroz Shah II, who died in 1296 A.D., lived at Panduah. At that time the Hindu Pandu Rajah ruled over the district, and lived at Mohanath (now Mohanad), not far off. Being oppressed by the Rajah, Shah Safi fled to his uncle at Delhi, obtained assistance, and with a large army and two men of renown, Zafir Khan Ghazi and Bahram Sakkar, overthrew the Rajah. The old temple of Panduah was then destroyed, and one of the present mosques built with its ruins. The large tower was used as a minarah or	

				minaret for call to prayer, and every Hindu was driven out of the town. A vault in Panduah, in which Safi was buried, still exists. This story does not give the date of the erection of the tower, but of its use as a minaret. Mr. Blochmann, of the Asiatic Society, was of opinion that the tower resembles in structure the well-known Kootab Minar near Delhi.	
34	Ditto ...	.....	The Ghazi Dargah at Tribani.	With regard to the Tribani structure, it is universally reported to contain the shrine of Zafir Khan Ghazi, who assisted Shah Safi against the Panduah Rajah; but this fact proves little as regards the actual date of the building. The building at Tribani is oblong, containing two nearly square chambers, each about 30 feet in length and breadth. Its greatest length is from east to west. It is constructed of massive stones, some of basalt, brought probably from the Rajmehal Hills. The basalt in the Panduah mosques is said by Dr. Stolickza to be the same as that in the Rajmehal Hills. Other parts are built of sandstone, and others appear to resemble the indurated chlorite brought from the Balasore Hills for the finer work of the	

BURDWAN DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Orissa temples. The design of the building externally is simple and symmetrical. A doorway or window occupies the centre of each side of each square, flanked by a shallow recess with an ogee canopy. The greater part of the wall surface is quite plain.	
				The tombs of Zafir Khan Ghazi and his family appear to be modern, with stones of the age of the first Mahomedan constructions, built into the newer portions, and the construction of the present buildings must date from the time of Zafir Khan Ghazi (about 1300 A.D.)	
				There is no doubt that many of the materials are of Hindu, or rather Buddhist, workmanship; numerous stones, specially those which form the lintels and posts of the doorways, are covered with unmistakeable carvings. Where these had represented living creatures they have, as a rule, been	

				almost defaced. The snakes which twine up the door posts are suggestive of those in the same position on the Black Pagoda, or temple of the Sun, at Kanarak, in Orissa.	

PRESIDENCY DIVISION.

1	24-Pergunnahs.	Saugor Island, Diamond Harbour.	A temple ...	A large Hindu temple on the west bank of the Hooghly, about midway between the north and south limits of the island, still in a tolerable state of preservation. No local tradition survives, however, and no information can be got regarding this building.	
2	Ditto ...	Ditto ...	Temple of Kapila Mani.	The ruins of a temple dedicated to the famous sage Kapila. Of the temple nothing now remains but a *débris* of bricks and stone, washed by the waves of the sea. They are situated on the south-east corner of one of the minor islands into which	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Saugor Island is divided by creeks and rivers, and on which stands also the Government light-house. There is no satisfactory account of the age of the temple, but its founder must have taken great pains to secure its preservation. The outer works were either of stone or bricks faced with large slabs of stone about two feet long, from 12 to 14 inches broad, and about the same depth.	
3	24-Pergunnahs.	Diamond Harbour	Jartar Deul ...	A Hindu temple four miles almost due east of the tanks called Raidighee and Kankandighee, which are four to five miles south of the present limits of pergunnah Kharee. This is one of the most interesting of the ruins yet discovered in the Sunderbuns. It is known by the name of "Jartar Deul," and was probably dedicated to Mahadev or Siva, who also goes by the name of Jatadharee. The temple is built on a patch of high ground about two-thirds of an acre in area, but the edifice itself occupies much less space. On a rectangular building a single column rises to a height at present	

			of about 60 feet; but as the top is broken, it is impossible to say what the original height was. The walls of the building which support the column are about nine feet in thickness, and the masonry work inside and the arch over the entrance are well preserved. The bricks are carved and well put together. They are of the same size and mould as those found near Kankandighee, and probably the ruins near this tank and Jartar Deul were contemporary buildings. On the north of the temple there is a building under ground, and the local tradition is that this is the Bhôgmandir, where the food dedicated to Hindu divinity was cooked. The Deputy Collector of Diamond Harbour reported in 1875 that "a copper plate discovered in a place a little to the north of Jartar Deul fixes the date of its erection by Rajah Joyanto Chandra in the year 897 of the Bengali Shak era, corresponding to A.D. 975. The bricks are remarkably fine, and the cement powerfully adhesive. The copper plate was discovered at the clearing of the jungle by the grantee, Durga Pershad Chowdree. The inscription was in Sanskrit, and the date, as usual, was given in an enigma with the name of the founder."	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
4	24-Pergunnahs.	Diamond Harbour	A temple ...	A large temple at Chhutter Bhoji estate, Mothoorapore, a few miles north of Kharee. It is said to be of very ancient date.	
5	Ditto ...	Mowtolie, in Baripore sub-division.	A mosque ...	This mosque was erected by Rajah Protap Aditya, the last king of Saugor Island.	
6	Ditto ...	Pancheful, in Baripore sub-division.	A temple ...	A temple erected by the same. There are no idols in it.	
7	Ditto ...	Jaynagore, in Baripore sub-division.	Ditto ...	A temple erected by the same but containing no idols.	
8	Ditto ...	Gopalpore, in Busseerhat sub-division.	Ditto ...	A temple erected by the same for thakur Govindeswar. This temple is in good preservation.	
9	Ditto ...	Mustafapore, in Busseerhat sub-division.	Nabaratna ...	A very large temple (Nabaratna) erected by the same. It is in a fair state of repair. At present there is no idol in it.	

10	Ditto ...	Ishanpore, in Satkhira sub-division.	Baradawari ...	Some portions of the walls of what once was a large building with 12 entrance gates (*baradawari*). It was erected by Rajah Protap Adetya, the last king of Saugor Island.	
11	Ditto ...	Ditto ...	Habshikhana	A *habshikhana*, or jail, erected by the said Rajah.	
12	Ditto ...	Ditto ...	Mosque ...	A mosque, erected by the said Rajah, it is not known for what purpose. It is curious that a mosque should have been built by a Hindu king. It is in a very ruined state.	
13	Ditto ...	Ditto ...	Baro Omrar Gore.	The *Baro Omrar Gore*, or the tomb of 12 sepoys. After the Rajah of Saugor was dethroned these 12 sepoys, who were his favourite servants, fought among themselves and were killed. Their dead bodies were afterwards collected by the Rajah and buried in this tomb.	
14	Ditto ...	Paramananda Kati, Satkhira.	A temple ...	It was erected by Rajah Protab Aditya for Thakur Govindjee.	
	Jessore ...	.....	.....	* Some of the earliest traditions and some of the oldest ruins in this district are connected with the name of Khanja Ali,† who lived four centuries since.	* The account of the antiquities of Jessore is taken from

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
15	Jessore ...	Bagarhat ...	The "Sat Gumbez," or sixty domes.	This is the largest of Khanja Ali's buildings, situated about three miles in a westerly direction from Bagarhat. It presents to the east a face of massive brickwork, terminated at both sides by circular towers. In the centre is a large doorway, and at each side of this doorway, arranged at equal distances, are five smaller ones; in all eleven doorways, all being of the pointed arch form. Above the doorways the face of the wall is a little deeper than it is in the intervals, and the wall is dotted with circles by way of ornament. The doorways lead to a large hall 144 by 96 feet. The pillars which support the roof, of which there are 10 rows of six each, divide the space into 11 aisles lengthwise and seven aisles crosswise. The 11 doorways are, of course, opposite the aisles, and, in fact, as all four sides of the building are penetrated with doorways, there is one at each end of each of the aisles. The central aisle, that which is entered by the large doorway mentioned above, is, however,	Mr. Westland's book on that district, pages 11 to 49. † The tradition is that Khanja Ali, or, to use his full name, Khan Jahan Ali, came to the district to reclaim and cultivate the lands in the Sunderbuns, which were at that time waste and covered with forest. He obtained from the Emperor or from the King of Gaur a jaghir of these

			closed at the western end by an erection of stone. This was the place of prayer, the worshippers, of course, worshipping towards the west. On the north side of the central aisle are the remains of two small platforms of brick; one near the stone altar just described, which was for the worshippers, and one near the doorway, the place where it is said Khanja Ali sat to transact his business, for this large hall was both a place of business and a place of worship; and even the altar served worldly purposes, for two holes are shown in it where Khanja Ali kept his boxes of money. The roof is composed of 77 cupolas or domes (11 rows of seven) supported by arches on the pillars beneath. It is all very massive, but the pillars are nevertheless very thin, not more than 1¼ or 1½ feet square. The pillars were apparently originally built of grey stone encased in brick; but in all, except one or two, the brick—casing has fallen away, and hence the apparently light structure of the pillars. Each pillar shows two or three of these grey stones placed one above the other, and cut quite smooth; and about eight feet from the ground, where the arch springs which	lands, in and, accordance with it, established himself in them. The inscriptions on his tomb tell us only these facts about him, that he was a stranger in the land, and that he died in the Mahomedan year 863, *i.e.* A.D. 1458.

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				supports the cupola above, there is a sort of capital. At the four corners of the building four small towers rise a little above the roof. The two which are on the front are ascended by winding staircases from the inside of the building, one of them being called the *andhar kotha* (dark building), and one the *roshan kotha* (light building). Except that the tops are dilapidated, the rest of the masonry is in good order, and with mere surface repair would make a fine public building. The roof, however, is covered with a forest of jungle, which completely obscures its form. The inside is kept clean by an old man, who gets a few pice from the pilgrims who travel to the place. During the *mêla*, or fair, held every year in honour of Khanja Ali it is used as a dwelling place by many hundreds of the visitors, who can find abundant accommodation within. There are traces of a large wall which once surrounded the whole building, and the	

				enclosure within which it stands is even now entered by the ancient archway which formed part of this wall.	
16	Jessore ...	Bagarhat ...	Tomb of Khanja Ali.	This mosque is situated within the quadrangle which contains the whole of Khanja Ali's buildings. This structure appears square on the outside, but octagonal inside, and the roof of it is one large hemispherical dome, with an ornamental pinnacle standing out at the top. The dimensions of the buildings are 45 feet square (this being therefore the diameter of the dome), and it is 47 feet to the top of the dome. Khanja Ali's tomb occupies the centre of the mosque, and it is marked by a tomb-stone, —a stone five or six feet long, and of rounded top, laid upon three steps. The stone is covered with Arabic inscriptions in relief, and the horizontal face of the two highest steps (which are also of stone) bear similar inscriptions. The lowest steps and the floor of the hall are laid with hexagonal encaustic tiles, but the floor is very much broken up. The stone used in the construction of the tomb is the same grey stone which is used in the pillars of the 'Sat Gumbez.' There is no such stone to be found in all the	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks
				Gangetic delta, and the tradition is that Khanja Ali had it brought from Chittagong. But it is not clear whence the masons came who fashioned and engraved it.	
17	Jessore ...	Bagarhat ...	Pir Ali's tomb...	Immediately to the west side of the above mosque, and outside it, there is another tomb, lying, like Khanja Ali's, north and south, fashioned exactly similarly, but bearing no inscriptions. It is a cenotaph, and can be entered by a door leading beneath the tombstone, and it is said that there were inscriptions inside. This tomb is that of Mahomed Tahir, the dewan of Khanja Ali. He is known in Bengal by the name of Pir Ali, and was a brahman who had adopted the Mussulman religion. His zeal for religion is celebrated to the present day, and he gives his name to a certain sect of Hindus.	
18	Ditto ...	Ditto ...	Cook-house ...	The mosque and these two tombs are all that is within the quadrangle, but just west of it, and within the outer enclosure, is another	

building, similar in structure to the mosque, but smaller in dimensions. It is said to have been used by Khanja Ali, when he dwelt here, as his cook-house.

All these buildings are in good repair except so far as the surface goes. They are all in charge of two fakirs, who keep up the worship at the mosques, and who use the cook-house as such. They claim descent from Khanja Ali, though they cannot trace it. They have, however, rights in the place, as they hold about 368 bighas of lakhiraj land, appropriated to the service of the place, under a grant of very ancient date. The tomb is also a favourite place of pilgrimage for devout Mahomedans, and people come from a long distance to make their vows at Khanja Ali's shrine.

The buildings described, though the most complete, are by no means the only remains of Khanja Ali to be found in this place; for two or three miles round about the country is full of ruins of old mosques, some of them similar in structure to the mosque of the tomb, some simpler. The people who reside near them say that there are in all 360 mosques and 360 tanks, and that they were called by the names of Khanja Ali's leading men, Bakhtyar Khan, Ikhtyar

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Khan, Alam Khan, Saadut Khan, Ahmud Khan, Daria Khan, and so forth.	
19	Jessore ...	Masjidkar ...	A mosque ...	When, in the extension of cultivation into the Sunderbun forest, some people were clearing the jungle along the banks of the Kabadak river, at a point about six miles south of Chandkhali, they came upon an ancient mosque close by the river-bank, and they called the village by the name of 'Masjidkar,' the digging out a mosque. The building thus found proclaims at the first glance that it owes its origin to the same hand which built the 'Sat Gumbez' (object No. 19). The principle of structure is the same, only instead of a breadth of eleven domes and a depth of seven, we have here a breadth and depth of three domes only, or nine in all. There are the same massive walls, for they are about six feet thick, a large central doorway is beneath the middle dome on each side, and two smaller doorways on each face, one on each side of the central one. But the building itself appears to the	

eye of so massive structure that the doorways seem dwarfed out of all proportion to the size of the face. As in the 'Sat Gumbez,' so here also, there are four towers at the four corners of the building, but none of them appear to be ascendible; and the walls show in several places the same little circlets traced on the face of the brick which are used to ornament the larger structure near Bagha Hât.

Inside we find, of course, only four pillars supporting the roof, one at each of the four interior depending cusps of the arches which support the nine domes. The west, or rather the north-west, side has no doorways like the other three sides; but looking from the inside we find, at the places where the doorways should be, three *bimbars,* or niches, the places towards which prayer was made. The building is clean in the inside, and is all in very good state. The tops of the corner towers are fallen away, but the rest of the masonry looks as if it could stand for ages yet. The roof, too, is kept clean, no jungle being allowed to grow, except a little grass only; and thus we see not only the forms of the nine domes, but the tracery work along the upper edge of

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				the four faces. As in most of these ancient buildings, the middle part of each face stands higher than the sides. The pillars are made of stone, though they do not rise with that regularity in which the pillars of the 'Sat Gumbez' are arranged. Most of the stones are of the same kind of grey stones as were used in the 'Sat Gumbez,' but there are one or two of a redder colour and one or two speckled stones among them.	
20	Jessore ...	Amadi ...	Tomb ...	Less than a mile down the stream (Kabadak), and on the same side of it, is the village of Amadi, where there are other relics of Khanja Ali. Close on the river-bank are two tombs placed lengthways, north and south; they are said to be the tombs of Bura Khan and Fatah Khan, father and son, followers of Khanja Ali. The tombs are no doubt ancient, but at first sight they would not seem to have been more than 400 years old. The northern one is now falling into the river.	

21	Ditto ...	Burra Bazar, 10 miles south of Jessore.	Ruins ...	Here are some ruins which are not of any importance.	
22	Ditto ...	Jessore ...	.....	Shrines of two *pirs* or Mussulman sages, Gharib Shah and Bahram Shah, companions of Khanja Ali. It is said that when Khanja Ali was coming this way he sent them abroad to prepare food for him at Jessore; when he came up it was not ready, and he therefore left them behind, when he went on, they remaining erected shrines; and as they were, like Khanja Ali, men of great piety and divine power, people resorted to them, and even now resort to their shrines, to pay their vows and make known their wishes.	
	Ditto ...	Mahomedpore ...	.....	The following objects relate to the ruins at Mahomedpore, where Rajah Sitaram Roy, zemindar of Bhusna, established his capital in A.D. 1700. The place was so named after Mahomed Khan, an old fakir, who had established himself there, and who was persuaded to leave the place on condition of its being named after him.	
23	Ditto ...	Ditto ...	Quadrangular fort.	There is a large quadrangle, which encloses most of his (the Rajah's) buildings, within	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				which he kept his soldiers and within which was his own house. It measures more than half a mile in each direction, and is surrounded on each side by an excavated ditch, the earth of which thrown inwards is used to raise the level of the quadrangle, and especially of the edges of it, leaving as it were a ramp round it. The ditch on the eastern and northern sides has gradually filled in, principally through the influence of the river, but that on the western side is still full of water. On the southern side the ditch is of much more ample dimensions than on any other side. It forms a fine sheet of water, a mile long, looking almost like a river. By the earth obtained from these excavations, and by that obtained from tanks within its area, the level of almost the whole quadrangle has been considerably raised, a work which in itself represents an enormous amount of labour. The chief entrance to within the quadrangle is at the south-east corner. From here is seen, towards the north, the high and broad	

				ramp upon which stood the bazar, and at the southern end of which is the more meagre bazar of the present day. On the west is the river-like sheet of water above referred to. On the south, just outside the boundary of the quadrangle, is Sitaram's great tank, the Ram Sagor, and a quarter of a mile to the west of this is another tank, called the Shuk Sagor, or the lake of pleasure.	
24	Jessore ...	Mahomedpore ...	Kanungo kachari.	At the corner of the road which leads off from near the middle of the eastern ramp into the middle of the quadrangle, where Sitaram's buildings are almost all aggregated, are the ruins of a brick-built house, which is said to have been the old Kanungo kachari attached to the zemindari.	
25	Ditto ...	Ditto ...	Temple of Ram Chandra.	It was erected about the year 1800 by the Nattore Rajah, whose family obtained the zemindari after it had passed out of Sitaram's hands. It is a two-storied building, the upper story being smaller in extent than the lower, and each story having an arched verandah in front. The building, which is still in good order, contains nothing remarkable. It was endowed with certain rent-free lands, which included the	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				jalkar of the Ram Sagor, but its endowments were resumed by Government. The service is still carried on from the profits of these lands, and is managed by the same person who looks after the services in Sitaram's old temples.	
26	Jessore ...	Mahomedpore ...	Dole Mandir...	The building just described is on the south of the road, and on the north side, in front of it, is an open space, in which is the "Dole Mandir," where the swinging festival at the full moon of Phalgun (the Dole jattra) is held. This is a building of Sitaram's time, and it is still in good order, the plaster work being occasionally repaired. The form of the building is that of a magnified sentry-box, a pointed arched roof, supported upon four columns placed square, these again elevated upon a pedestal of three tiers.	Mr. Westland calls it the Dhol Mandir, *i.e.* the place where *dhols*, or drums, are beat during the festival. This is evidently a mistake.
27	Ditto ...	Ditto ...	Zemindari buildings.	Next are two buildings, the 'Punnya Ghar' on the north and the cutcherry of pergunnah Naldi on the south. These do not date	

				from Sitaram's time, being buildings (now ruined) which belonged to the zemindari of pergunnah Naldi, when its collections were made here, as they were up till 30 years since.	
28	Ditto ...	Ditto ...	Sitaram's kachari and jail.	The next building is one which extends some little distance to the north of the road referred to. The part of it nearest the road was the kachari, where Sitaram made his collections and kept his zemindari accounts. The long extension northward was his jail, the place where he used to confine, "during pleasure," those ryots who did not or could not pay up the demands on them. Of the kachari (the *chakla*, as it is called, signifying a kachari for a circle of pergunnahs) the walls are still standing, but of the jail it is possible only to trace the lines.	
29	Ditto ...	Ditto ...	The Treasure Tank.	Along the western side of this kachari and jail extends a tank, at the further side of which are the ruins of Sitaram's own house. The tank runs up close to the house, and a wall, the foundations of which are still easily traceable, ran round the tank on the east and north sides, enclosing it so as to be within Sitaram's private enclosure.	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				This tank was used as a treasure-room. The wealth that Sitaram accumulated was thrown in here until it was wanted. It is said that great wealth even now remains buried at the bottom of the tank, beneath the grassy jungle which now fills it.	
30	Jessore ...	Mahomedpore ...	Sitaram's house	Sitaram's own house is unapproachable for the density of the jungle, which has been allowed to spread over almost the whole quadrangle.	
31	Ditto ...	Ditto ...	The Lion Gate	The road immediately after passing in front of the chakla kachari passes under the 'Lion Gate' (Singh Darwaza), which admitted to Sitaram's private buildings. This gate was once a large structure, but now only the arch of it remains. The top of the arch is in the shape of one-half of a dome, the hollow side facing outwards.	
32	Ditto ...	Ditto ...	Punnya Ghar	Adjoining the gate on the north, and therefore close to the kachari house, is the 'Punnya Ghar,' that is, the place where	

				the first collections of the year were made, a half religious ceremony is performed about Assar (June—July) in each year at the principal collecting places of the zemindari. This 'Punnya Ghar' is now nothing but a mass of jungle and bricks.	
33	Ditto ...	Ditto ...	Treasure-room	The 'Lion Gate' leads to a little court-yard, with three buildings, one on each side, not much larger than ordinary native huts, but built of bricks. That facing the gate is the malkhana, or treasure-room, of Sitaram, and that on the left side is the guard-house. These two buildings were used for these purposes by the Rajahs of Nattore, when after Sitaram's time they obtained the zemindari. When, however, their zemindari of Naldi was sold up (about 1800) the purchasers forcibly expelled the Nattore people from these houses, and they, obliged to erect a treasure-room for themselves, built the little one on the right-hand side. All three are now in ruins.	
34	Ditto ...	Ditto ...	Siva Mandir ...	Just south of the treasure-house there is a small gateway coming down from Sitaram's time, which leads to a small court-yard at the back of the treasure-house. The building facing the gateway on the west is a common Siva Mandir	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				(place of worship of Siva) erected by the Nattore Rajahs. It is much in the shape of a native hut, with its bent roof and verandah in front, opening outward by three arches. The plaster over the brick-work is sculptured, but much of it has fallen off.	
35	Jessore ...	Mahomedpore ...	Temple of Kali	On the north, on the bank of the treasure tank, there is the temple of Kali, the smallest and the oldest of Sitaram's three temples. In shape it resembles the newer structure just described—a masonry erection in the shape and size of a native hut, with a verandah in front. The arches opening out of the verandah have, however, fallen down, and an attempt has been made to repair it by masonry of the most clumsy and unstable style. The deity worshipped here is a small idol, and is called Dasabhuja, 'the ten-armed,' an epithet of the goddess Kali. The temple once bore an inscription, which has either been stolen, or, more likely, lies	

among the *débris* of the broken arches. The inscription, which was in Sanskrit, ran thus:—

Mah, bhuja, rasa, kshauní, Shake Dasabhuj álayam.
Akár Shri Sitárámá ráyena Mandiram.

"In the year of the era called Shak, earth-arms—tastes-earth, this temple, the abode of Dasabhuja, was built by Sitaram Ray."

The date here requires some explanation. The Shak era commenced in 78 A.D. The date is given in a sort of enigmatical manner, by the words earth-arms—tastes-earth, and the plan of the enigma is thus explained:—

"Earth" stands for *one*, for there is only *one* earth.

"Arms" means *two*, for every one has two arms.

"Tastes."—Hindus enumerate *six* tastes: they are pungent, sour, saline, bitter, acid, and sweet.

"Earth," as above, represents one.

The date is therefore 1 and 2 and 6 and 1; or, as we write it, with the largest denomination first, 1621. This year began in April 1699.

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
36	Jessore ...	Mahomedpore ...	Toshakhana ...	Close to the Shib Mandir, on the west, there is another court-yard, the west and south sides of which are closed by the 'Toshakhana,' a long shed, fronted with arches, in which in Sitaram's time all the vessels were kept which had anything to do with the temple service, and probably profane vessels also. This erection is in ruins.	
37	Ditto ...	Ditto ...	Temple of Lakshmi Narayn.	This court is separated from the treasure tank by the temple of Lakshmi Narayn. It is an octagonal structure with two stories, having a flat roof, and has no pretensions to architectural form or beauty. In the upper story the god reposes at night, and for the day he is brought down to the lower story, where he remains upon a couch. In front of him, and upon the same couch, are two little idols, three or four inches high, Govind and Lakshmi, who are probably his attendants. It is agreed by everybody that Lakshmi Narayn (which is very like an ordinary	

				round shaped-stone) was found by Sitaram under ground. There was a dedicatory stone upon this temple, which has been either stolen or lost. The inscription on it, as furnished by the Superintendent of the temples, ran thus:— Lakshmi, Narayana, Shityai tark, akshi, rasa, bhú, shake, Nirmitan—pitri, puny, ártham Sitárámena mandirám. For the abode of Lakshmi Narayn in the year of Shak, logic-eye-taste-earth, this temple was built by Sitaram for the sake of the beatitude of his father. The date is thus read:— "Logic."—There are *six* systems of logic. "Eye."—Eyes always go by *twos*. "Taste."—As explained before, there are *six* tastes. "Earth."—As shown above stands for *one*. Reading this with the last figure, the thousands first as we do in English, we have the date 1626 of the Shak era, which commenced in April 1704.	
38	Ditto ...	Ditto ...	Temple of Krishna.	Beyond the limits of the quadrangle on the forest lies the village Kanhaynagar. Buried amid its trees and houses is a square of temples built by Sitaram, one	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of them, the temple of Krishna, being the finest building of the sort in the district. This building is on the west side of the square, and therefore fronting east. It is a square building, with a tower, surmounted by a painted dome, rising out of the middle of it. This tower is as high again as the building, and is composed merely of the cupola and the painted arches which support it. The front of the temple shows a face gradually rising from the sides to the middle, and planked by two towers which rise rather higher than the roof. The towers to the front present a face showing three arches of the pointed form, one above the other, supporting a pointed dome. The top of the front face is, as already stated, in the form of the arc of a circle, higher in the middle than at the sides. Beneath the top line, and parallel with it, two bands of ornamented tracery are carried across the face, and between them a series of little sculptured squares, about twenty in all.	

The top line is also itself ornamented, and, with the two bands noticed, occupies about a quarter of the height of the front. Beneath these the face is divided into five equally broad portions. The two outer parts contain each three perpendicular bands of ornamental tracery with two lines of little sculptured squares between them. The other three parts contain doorways, of which the centre one is higher than the other two. In outline they are of the pointed arch form, but instead of having their sides simple lines, they are waved, so as to be a succession of semi-circles. Above each of the doorways is a large square, of equal breadth with the doorway, containing a device which at first sight looks remarkably like the "lion and the unicorn fighting for the crown." It is, however, intended to represent two lions supporting a chalice. The spaces between the sides of the arches and the squares above the doorways are also ornamented.

The whole face of the building therefore, and partly also of the towers, is one mass of tracery and figured ornament. The sculptured squares above referred to, of which there must be about fifty on this front face, represent each an episode in Krishna's life.

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				The figures in them, as well as all the rest of the ornament, are done in relief on the brickwork of the building, the bricks being sculptured either before or after burning. The figures are very well done, and the tracery is all perfectly regular, having none of the slip-shod style which too often characterizes native art in these districts. The sides of the building present much the same appearance as the front, but instead of three doorways and two spaces they have five doorways. Within the doorways, both in front and at the sides, is a verandah, and the entrance to the temple is from this verandah, the image of Krishna being inside. The whole temple is raised on a pedestal, whose floor is some three feet above the soil; and temple, pedestal, and all, are still in very good order, though signs of decay are showing themselves. On the top of the lowest arch of the tower a small round stone, twelve or eighteen inches in diameter, is let into the face of the brickwork. It bears the dedicatory in-	

scription written in the Sanskrit language, with Bengali letters, which, though fairly formed, are somewhat huddled together and are not very easily read. The inscription, which is written in four lines of Prakriti metre, is as follows:—

Bana, dwandv, anga, chandre pariganita, shake Krishna, tosh, ábhiláshi—srimad, biswása, bhásh, odbhaba, kula, kamale, bhásako Bhauntulyah—ajasram sauda, yukte ruchira, ruchi, hare Krishna, geham vichitram—sri, Sitáráma Ráyo Yadupati-nagare bhakitman, utsasarjja.

"In the year of Shak, counted by arrow—pair—limb—moon, desirous of gratifying Krishna, Sitaram Roy, who is like a resplendent sun on the lotus of the family, to which attaches the great name of Biswas (that is, who casts a lustre on the great Biswas family, to which Sitaram belonged, as the sun casts a lustre on the lotus), erected in his devotion this splendid house of Krishna, within Jadupatinagar, a city filled with innumerable mansions, and so beautiful (that it) deprives of beauty that which is beautiful."

Jadupati and Kanhaya are both synonyms for Krishna. *Jadupatinagar* is accordingly made, for metrical reasons, to do service for

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Kanhayanagor, the name of the village within which this temple is situated. Sitaram apparently considered that the many buildings which he had erected within his quadrangle were within the limits of the village Kanhayanagor, and therefore refers to the village as "filled with innumerable mansions." The date remains to be explained:— "Arrow" refers to the *five* arrows of Cupid. "Pair" of course stands for *two*. "Limb."—The Hindu enumerates *six* limbs. "Moon."—Of course there is only one moon. The year therefore is 1625 Shak, which began in April 1703.	
39	Jessore ...	Mahomedpore ...	Temple of Balaram.	The building which looks into the same square, facing southward, is a temple of Balaram. It has no architectural pretensions, being in the shape of two native huts placed along each other, the front one being a verandah opening in front with three arches, and the one further back being the abode of Balaram.	

40	Ditto ...	Ditto ...	Third temple...	The building on the east side of the square, and facing west, is a much finer one than the last, though not nearly so good as the temple of Krishna. Its frontage shows three doors, the centre one being higher than the other two, and all being of the pointed arch shape. They are each surmounted by a square containing, in relief, the same device which is seen in the finer structure, namely, two lions and a cup. The top of this building is in three domes, all of the pointed form, and finished off with pinnacles, and the central dome is higher than the two side ones; it is both higher in position (as the frontage of the building rises towards the centre), and it is larger in form. Between the doors and across the top of the face there is a good deal of tracery work executed in relief in the brickwork.	
41	Ditto ...	Ditto ...	Fourth building	An octagonal building closes the square on the south. It was the place for keeping the vessels which belonged to the service of the idols. It is said they were very fine vessels once upon a time, but some one of the zemindars who had control over them considered he could make them more useful in his own service and stole them away.	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Of these buildings, which are all Sitaram's, the three-domed temple is almost torn asunder by the luxuriant peepul trees that have taken root in it, but the rest, though they suffer a little from this cause, are still in fair order. Their fall, however, is a mere matter of two or three decades. Disintegration is going on, however, slowly. The following relate to the ruins at Mirzanagar (Trimohini), A.D. 1700:—	
42	Jessore ...	Mirzanagar ...	The Nawabbari	The remains of this old building, still in a sufficiently good state of preservation, lie half a mile from Trimohini, along the road which now connects that place with Keshabpore. The building is composed of two square court-yards separated by a high wall, and on the north of the northern one and on the south of the southern one there are similar high walls. On the eastern side of both the squares is a double row of little arched dwellings, which seem rather to be built in the inside of a massive wall than to	

				be constructed with reference to convenience of dwelling. These were apparently the retainers' houses, and the only entrance to the court-yards is through them. On the northern side of the northern square is a three-domed structure, which was the residence proper. The masonry is dilapidated, but the domed-roof still remains. In front of this, and within the court-yard, is a large masonry reservoir, which is said to have been a bath. The water was brought in by being pumped over the top of what have been termed the retainers' houses, and could be discharged by a subterranean channel. The source of the water was the river Bhadra, which, though now closed, was at the time when these buildings were occupied a flowing river, and flowed close beside. The southern court-yard shows only a few Mussulman tombs, and there are some tombs outside the building also.	
43	Ditto ...	Ditto ...	The Fort ...	About a mile due south of this is what is called the Killabari, or "fort." It is a large area raised some eight or ten feet by earth excavated in all probability from a long and wide trench called the Motijhil, which bounds it on the south. This raised	

PRESIDENCY DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				area was at one time, it is said, surrounded by a wall, but of that no traces now remain. Its length is east and west, and the principal entrance to it was upon the east. The entrance appears to have been fortified, for there used to be three cannons lying here, one of which is still lying in a field close by.	
44	Jessore ...	Mirzanagar ...	Prison and wells.	Close outside the entrance is a low range of brick-built dark chambers, said to have been the prison-house. Two of the chambers have small wells in them, and on the outside of the building there is a large and deep well. Into these, it is said, malefactors were cast, and the inside was smoothly plastered over, so that there might be no chance of the victims climbing up.	
45	Ditto ...	Ditto ...	Imambara ...	Close to the Trimohini bazar is the Imambara or "praying place." It is doubtful if it was ever a roofed structure. The simplest form of imambara is a wall, usually	

				of a certain ornamental structure, before which Mussulmans stand facing westward to make their prayers. This imambara was probably a wall of that sort, and possibly had a platform, upon which the worshippers might stand. There is not any trace of anything more than this, and the wall itself is in a tumble-down condition. The whole is raised on the top of a an artificial mound.	
46	Ditto ...	Kapilmani, on the banks of the Kabadak.	Ruins ...	Here are some ancient ruins which deserve notice :— (1) The abode of the sage Kapila, which was established when the place was probably still Sunderbun forest. He is not the great Kapila who is said to have destroyed the sons of King Sagor. Nothing is known of him beyond the fact that he was a devotee, and that he set up the idol Kapileshwari who is still worshipped here. (2) The old temple of Kapileswari has long fallen down, and a newer temple, a modern structure, with a flat roof supported on beams, was recently built by the farmer of the place. This also was destroyed by the cyclone of 1867, and the idol is now kept in a thatched hut.	

PRESIDENCY DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
	Moorshed-abad.	.....	.....	There are no structures which are worth conserving for architectural reasons, and most of the buildings which are of historical interest, apart from other architectural merit, are taken care of. These are the following :—	
47	Ditto ...	Moorshedabad ...	Grave-yard of Seraj-ud-Dowla and his family.	Mausoleum of Seraj-ud-Dowla and his family at Khushbagan, on the right bank of the Bhagirathi, about two miles south of Moorshedabad. The mausoleum of Aliverdi Khan, at Roshunbagh, which is almost opposite the palace at Moorshedabad. The Khushbagh mausoleum consists of a series of buildings situated within a large enclosure ; that at Roshunbagh is on a smaller scale. Neither of them is of any architectural merit.	
48	Ditto ...	Ditto ...	Makburra, of Moorshed Kuli Khan, the founder of Moorshed-abad.	There is an interesting building at Kathra, near the city of Moorshedabad, the Makburra of Moorshed Kuli Khan. This building, which is supposed to be looked after by the Nawab Nazim, is gradually decaying, and the expense of restoring it, or even	

				of preventing further decay, would be considerable. In its early days it must have been a fine building of good proportions.	
49	Ditto ...	.....	Ruins of a building at village Ekana.		
50	Ditto ...	Jungypore sub-division.	An old mosque at Khagro.	There is a fine old mosque at the village of Khagro, in the Jungypore sub-division, which is supposed to be looked after by the villagers.	

RAJSHAHYE AND COOCH BEHAR DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
	Dinagepore	.....	.....	The Pal Kings, Buddhists, lived on the borders of Bogra and Dinagepore, and it is impossible to consider the antiquities of Dinagepore in that direction apart from those of Bogra. After the Pal Kings came the Sens, to whom are attributed the buildings whence came the enormous quantities of carved stones found in all parts of Dinagepore, Bogra, and Maldah.	
1	Ditto ...	.....	The brick remains of the palaces of Deb Pal, Chandra Pal, and others of the Pal dynasty.	These remains of the palaces of the Pal dynasty are visible at Chondera, Dharail, and Omaree, and connected with them are some curious stone remains at the shrine of Jogee Ghopee, corresponding with some preserved near thana Khytlal, in Bogra.	
2	Ditto ...	.....	The Boddal pillar.	This pillar, which is still standing, is mentioned in Vol. I, Asiatic Researches. West of it, in Bogra, north of Goburchappa, is a high brick structure crowned with the shrine of a Mahomedan hermit, which is believed to	

				be the only Buddhist temple still to be traced in these parts. The remains of the Pal Kings are also to be found in the north-east of Panchbebee.
3	Ditto ...	.....	The Giants' tombs.	The traces of the Buddhist Kings are left in the Giants' tombs, as well as in the tank of Mohipal Dighi. They are 50 or 60 feet long, and are the representatives of recumbent statues of Buddha entering into the state of *Nirváná*, but have been appropriated by the Mahomedans to the decoration of the tombs of their saints, and are worshipped as belonging to Mahomedan peers. One of these, 57 feet long, is at Gopalgunge, four miles north of Dinagepore, called 'Peer-i-chehel Gazi,' and there is another a mile south of Dinagepore, on the banks of the Poornabhaba.
4	Ditto ...	Gangarampore...	The ruins of a fort or town called Bangarh.	The antiquities in Gangarampore are very numerous. The chief ruins are at the present day buried in almost impenetrable jungle. The Bangarh was the residence of the celebrated Ban Rajah, the founder of the Ban or Charack-pujah, and being a Hindu-city, the pools of Omrit and Javon still exist there, and the stone bull,

RAJSHAHYE AND COOCH BEHAR DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Vrisha, taken by Dr. Buchanan to Dinagepore, points to the worship of Siva. It is thence that the numerous carved stones found in all parts of Dinagepore, Bogra, and Maldah, are said to have come. Some of the finest specimens (a carved pillar and two doorways, besides several pillars and doorways) are in the Dinagepore Rajbaree. There is a beautiful specimen of a lintel, in a *baree* close to Tamboolee thana, and few Mahomedan shrines or mosques are without some of them. They may be divided into two classes—a kind of consolidated clay stone carved in detail and not damaged by the weather, and a granite carved only into mouldings, &c., on a large scale, much weather worn.	
5	Dinagepore	Gangarampore ...	Ruins of a mosque and of a monument of a saint called Mullah Atta.	These buildings are very ruinous, not being kept in any sort of repair. There are numerous inscriptions on the mosque and on the tomb, and they are said to date from the end of the 14th or the 15th century. There is a fair held annually	

				here, and the tomb (at which a lamp is still kept burning) is much frequented as a place of worship.	
6	Ditto ...	Ditto ...	Monument of Shah Sultan.	This monument is situated among the ruins of the town of Bangarh. Very little either of the monument or of the town remains standing at the present day.	
7	Ditto ...	Debkot ...	Two shrines ...	There are three beautiful tanks and the shrines of two saints at Debkot, the first Mahomedan capital of Bengal. At one of these shrines are four inscriptions, one of Kaikoor Shah, the earliest in Bengal. These deserve to be preserved.	
8	Ditto ...	Ekdala ...	The Fort of Ekdala.	This was a Mahomedan fort, where Hyas Shah and Secunder Shah successively defied the power of Feroze Shah, the Delhi Emperor, and which Hossein Shah afterwards turned into his royal residence. It is situated on the east bank of the Cheeramotee, west of Tamboolee. Some fine tanks, the remains of a brick fort, and traces of many brick buildings, still exist. The place is covered with jungle; but as there is a shrine, it is believed there may be inscriptions somewhere about. The royal residence, probably that of Hossein	

RAJSHAHYE AND COOCH BEHAR DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Shah, the Kushba and the Baherhata, or outer enclosure, has been traced here. A tank running north and south, much older than the Mahomedan ones, shows that it occupies an old Hindu site, Dhonjor, whence the pergunnah takes its name.	
9	Dinagepore	Hemtabad ...	The tomb of a Peer or Saint called Bazar-ruddin, and other ruins.	The tomb of the Peer is very much neglected. The mosque, situated close to the tomb and now in a state of very good preservation, is a fine one with two inscriptions still standing, and there are a number of Hindu carved pillars and stones about. The neighbourhood is full of brickwork, and it has been ascertained that these remains are those of the ancient Hindu city of Mohassoo, whence the pergunnah takes its name. There is a mound near, called Takht-i-Hossein Shah, which appears to be the remains of a Buddhist stupa. There are several other mounds, which have not yet been explored. The Mahomedans certainly used portions of Hindu buildings to build their own mosques, and	

				excavation might throw light on the legends of Mohesh Rajah, preserved by Dr. Buchanan.
10	Ditto ...	Goraghat ...	Remains of a post and tomb.	Here are the remains of a very large frontier post and the tomb of Ismael Ghazee, a leader of the time of Barbock Shah.
11	Ditto ...	Atraie ...	Shrines ...	There are several tombs and shrines on the Atraie, specially that called Mohee Sontosh, with two inscriptions of Barbock Shah.
12	Ditto ...	Gopalgunge ...	A mosque ...	This is a very ancient mosque, with an inscription of Barbock Shah, A. D. 1365, well worth preservation.
13	Ditto ...	Ditto ...	Temple of Gopal.	This temple is now surrounded by jungle, and is fast falling into decay. The brick-work is curious, each brick being moulded or ornamented with some device. This fact has induced visitors to loosen and remove such part of the brickwork as they found to be accessible, and the decay of the building has thus been considerably hastened. It was built by Rajah Ramnath, of Dinagepore, about the year 1742 A.D.

RAJSHAHYE AND COOCH BEHAR DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
14	Dinagepore	.....	Hindu Temple of Kanto-nugger.	This temple is situated among the ruins of a fort. It was built about the year 1710 A.D., and contains an image of Kanto or Vishnu, a Hindu deity, brought, it is said, from Delhi. It is stated that the temple was last put into thorough repair between the years 1830 and 1835 A.D., and it is still kept in repair by the family of the late Rajah of Dinagepore.	
15	Ditto ...	Gobindnugger or Thacoorgaon.	Temple of Gobind (Vishnu).	This building is almost a ruin; it is now surrounded by dense jungle, but is kept in repair by the family of the late Rajah of Dinagepore.	
16	Ditto ...	Tajpore ...	Fort ...	No inscriptions have been discovered at this place, though there are brick and stone remains. Three-fourths of the old fort which was standing in Akbar's time have been cut away by the river Nagor.	
17	Ditto ...	Near Birampore...	The remains of an old town.	These remains were excavated to get bricks for the Northern Bengal State Railway. A	

				fort, with a brick rampart, called Garh Pigoolai, must have been a place of some strength. Perhaps this, and the earthen forts near the Jamoona, may have something to do with the Kokshal revolt in Akbar's time.	
18	Ditto ...	.....	Virat Pat and Kichok Garh.	Similarly, bricks are being excavated for the railway at these places on the Korotoya, both evidently extensive towns.	
19	Rajshahye...	Baga ...	Mosque ...	This was built about the year 1583 A.D., but by whom it is doubtful. The mosque is kept in repair by the Khondkars of the mosque, from the proceeds of the lands given by the King of Delhi.	
20	Ditto ...	Kussumba near Nurulabad.	An old masjid	This is said to be 300 years old, built by Sabar Khan, by birth a Brahmin, who became a Mahomedan. The tradition is that he was a zemindar, and when kept a prisoner at Moorshedabad for some reason he attracted the notice of the Begum by his singing. She interceded for him with the Nawab, who released the man and sent the Begum away with him, first allowing them to take away as much as they could help themselves to from the Tossákháná in the space of one *prohar*, and with this the masjid was built. The place is in a very ruinous state.	

RAJSHAHYE AND COOCH BEHAR DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
21	Rungpore...	Peergunge station	Hatibanda Masjid.	These masjids are said to have been erected some 500 years ago by Shah Ismael. No steps have hitherto been taken to repair them by any person.	
22	Ditto ...	Ditto ...	Packa Rowjei or Shrine.		
23	Ditto ...	Kata Dowar, pergunnah Khas Taluk.	Masjid ...		
24	Ditto ...	Kusba Rungpore	Astana ...	This building is said to have been built some 400 years ago by one Shah Jelal Bokbaree.	
25	Bogra ...	Near Jeypore ...	Bhimspantee pillar.	This is a curiosity rather than a work of artistic or architectural merit.	
26	Ditto ...	Sherepur ...	Durgas or shrines of Turkun Sáyyid.	These shrines are highly revered. Turkun Sáyyid was a Gházi slain in battle by the Hindu King Bolal Sen.	
27	Ditto ...	.....	Temple of Bhowáni Thákuráni.	This was built by Rani Bháwáni of Nattore.	

28	Ditto ...	.....	Máhásthán Garh	This is the name of a place famous in the earliest Hindu traditions of this part of India, and also of interest in later times as a Mahomedan shrine of great sanctity; it consists of a great mound of earth intermixed with old bricks. This is the Hindu Mahasthan. Branching out from it north and west are two great ramparts, which are continued so as to form a quadrangular enclosure, the later Mahomedan fort or garh.	
29	Julpigoree...	Julpesh in Moynagoree, Western Dooars.	The Temple of Siva.	This is the most conspicuous ruin in the district. It is a remarkably large building, constructed of very durable bricks. The temple is on a mound and surrounded by a moat, and is near the bank of the river Jhordan. The floor of the basement is sunk some depth in the mound, and a flight of steps leads down to it; while above it rises a large square building surmounted with a large dome, round the base and top of which run galleries. The height from basement floor to top of dome is about 92 feet; the lower story is 78 feet square, the upper stories 38 and 36 feet square. The dome is 34 feet outer and 26 feet inner diameter; height 17 feet. The red brick apparently was covered over with cement lightly, and well decorated.	

RAJSHAHYE AND COOCH BEHAR DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				This has almost entirely worn off, leaving the building a massive, plain-looking, red brick temple. Large stones have been used for door coping, &c. The object of worship in this temple is a "Siva Linga," which is fixed in a hole in the floor of the under ground basement, and which has no "Gouripat." The depth of this floor below the surface causes it to be at all times more or less covered with water, and it is customary to bale out the water before the idol can be worshipped. The earliest tradition of this Siva is that it was placed where it now stands, or somewhere in the vicinity, by a King of Assam named Julpeswar. After a lapse of time it appears to have been overlooked, or its existence forgotten, and the following is the legend connected with its re-discovery and the erection of the Julpesh temple. Some 280 years ago Pran Narain, Rajah of Cooch Behar, dreamt that Siva appeared to him and said that he was at Gortali, and would be found if effective search was made.	

				Inspired by this dream Pran Narain left his usual place of residence and, accompanied by an army and many attendants, went, and, starting at Gortali, commenced the search. After a long search, and with the aid of a cow, which it was found used every day to go to the neighbouring jungle and drop its milk, the Rajah succeeded in tracing the Siva Linga, and ordered the erection of a temple over the spot. The present temple was then commenced. The Rajah and his son having died successively, the temple was finally completed by his grandson, Mohinder Narain.	
30	Julpigoree...	Poorbadeber, about one and a half miles east of Julpesh.	Temple of Siva.	This is a smaller red brick temple about a mile and a half east of Julpesh ascribed to the Rajah who built Julpesh. The main entrance to this building is of massive stone.	
31	Ditto ...	Mynagoree ...	The ruins of some old stone temple of Siva.	They are situated about a mile south of Mynagoree, and about two miles from Julpesh, but nothing is known about them.	
32	Ditto ...	Ditto ...	The ruins of a stone temple said to be of Sadockhoy Siva.	These are to the north of Mynagoree. To the west of the river is a large stone water-vessel, also a large bathing stone, and the traces of a number of dry tanks, said to be 18.	

RAJSHAHYE AND COOCH BEHAR DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				There is no known tradition as to when or by whom the temple was built.	
33	Julpigoree...	Mynagoree ...	The ruins of a stone and brick temple of Petkati Devi.	This is situated a little north of Mynagoree. The idol, which stands there still, had ten hands; of these, three hands, also the stomach and nose, have been cut off: hence the idol is known as the Petkati Thakurranee. Tradition says that this idol was originally called Bhadreswari, but that being mutilated by Kalapahar it got the name of Petkati Devi. No one knows who erected the temple.	
34	Ditto ...	Beeturgarh, pergunnah Baikantpore.	The remains of three old garhs.—Garh No. 1.	The largest one is that of Beeturgarh, in the Baikantpore pergunnah. This must have been a very large and strong fortification in old days, being no less than 4¾ miles in length by 2 and 2½ in breadth. There are no visible ruins, but the mounds near which old bricks are to be found are probably the remains of the old buildings. This garh is surrounded by several moats, there being on	

				one side no less than six, and there is in it a splendid large tank with 10 ghâts, at each of which traces of red bricks remain to show that they were once ghâts. Little is known of the origin of this garh, but it is generally believed to have been built by one Prithu Rajah, of a dynasty long prior to the Cooch Behar one. The tank is called 'Prithi-sul Diggi,' and it is said that the Rajah of that name jumped into it and was drowned to avoid being touched by the Khechoks, who had then invaded his country. The water of this tank is wonderfully pure and clear, and free from weeds; it is but little used, in consequence of a local superstition against drinking it. The city is supposed to have consisted of four separate enclosures, the innermost being the Rajah's palace. It must have been a place of great strength, in spite of its large size. The Talma Nuddee, on the west, was utilized to fill one of the moats.	
35	Ditto ...	Boda ...	Garh No. 2 ...	The next garh in size is that in Boda, called the Thakuranee Beeturgarh. This is an enclosure about a mile square, surrounded with very wide triple moats. This is supposed to be coeval with the larger Beeturgarh.	

RAJSHAHYE AND COOCH BEHAR DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
36	Julpigoree...	Julpigoree ...	Garh No. 3 ...	The smallest garh is that of Baikantpore, at Julpigoree, on the river Kalla, known as the Rajbaree. This has for some time been the residence of the Raikuts of Baikantpore. This garh is surrounded on three sides by double moats, and on the fourth is bordered by the Kalla River. It is not supposed to date much further back than 170 years. There are the ruins of a fine brick building in this garh, but as it is said to have been built by the grandfather of the present Raikut it is of no great age.	

DACCA DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
1	Dacca ...	.....	Ruined fort and palace of Lall Bagh.	These were commenced in 1678 by Sultan Mohammed Azim, third son of Aurungzeb, but never entirely finished. The river front (to the west) with walls and battlements is very picturesque. The old gateways also remain.	
2	Ditto ...	.....	Pari Begum's tomb.	Erected within the Lall Bag enclosure towards the end of the 17th century by Nawab Shaista Khan, successor of Sultan Mahomed Azim. It was built in memory of the Nawab's daughter, Bibi Pari, wife of Mahomed Azim.	
3	Ditto ...	.....	Ruins of Nawab's palace.		
4	Ditto ...	.....	The chowk or market-place.		
5	Ditto ...	.....	Eedgah ...	Still used for religious ceremonies during the festival of Eed. It was built in 1640 by Mir Abdul Kasim, household Dewan of Sultan Sujah.	

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
6	Dacca ...	.....	Hossine Delan	It is said to have been built by Mir Morad, Darogah of the Nawara Mehals and Superintendent of public buildings in the time of Sultan Mahomed Azim. It is still used for religious purposes during the Mohurrum, and supported by an annual grant from Government.	
7	Ditto ...	.....	Great Kuttra...	This was built in 1645 under Sultan Mahomed Sujah, and is now in ruins.	
8	Ditto ...	.....	Dhakeswari ...	A ruined Hindu temple, one of considerable celebrity, sacred to the goddess of Dacca (Dhakeswari).	
9	Ditto ...	.....	Armenian Church.	Erected in the year 1781.	
10	Ditto ...	.....	Ruins of Pagla bridge.	On the Naraingunge road, probably erected by Mir Jumla, who became Viceroy of Dacca province in 1660.	
11	Ditto ...	.....	Tungi bridge...	Probably erected by the same Viceroy, the style of architecture being very similar.	

				The pucka bridge was blown up by order of the Magistrate of Dacca during the mutiny, but has been repaired with timber. It is now in use on the high road to Mymensing. It is, however, slowly sinking, and it may be necessary hereafter to remove part of it, as it is impeding the flood of the river.	
12	Ditto ...	.....	Forts of Hajeegunge, Moonsheegunge, and Sonakanda, at the junction of the Luckhia and Dhaleswari rivers.	Erected by the Viceroy, Mir Jumla, to resist the incursions of the Mughs and Arracanese.	
13	Ditto ...	.....	Kadam Russul	This fort is traditionally supposed to contain a print of the prophet's foot, hence the name. It is said to be of some antiquity, but its founder is uncertain.	
	Ditto ...	Snarogaon or Subarnagram.	.....	This was the capital of a Hindu principality anterior to the invasion of Mahomed Bukhtiar Khilji, A.D. 1203. There was a long succession of Mahomedan Kings. Coins have been discovered on which Sonargaon is designated "Hazrati Julal," a title afterwards given to Moazimabad, which was	

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				made the mint city. During the 15th and part of the 16th centuries Sonargaon was the capital of an independent monarchy. About the 16th century Sonargaon swarmed with pirs, fakirs, and other religious mendicants to a greater extent than perhaps any other Indian city. Amidst the ruins and forests of modern Sonargaon it is said that at least 150 "guddis" of fakirs are distinguishable. The following is a description of the old buildings of Sonargaon:—	
14	Dacca ...	Sonargaon ...	Panch Pir Dargah, in Mahalla Baghalpur.	It is in a very ruinous state. The wall surrounding the enclosure has fallen down in places, and several large jungle trees grow close to the tombs, and will ultimately destroy them. The sepulchres of the five pirs are placed parallel to one another, and are raised about four feet from the ground. The river Brahmaputra must in former days have flowed past them. It was at one time intended to cover the tombs	

				with a roof, but the pillars never rose higher than a few feet. The age of those graves, the names of the holy men, and the country whence they came, are unknown; the belief is that they came from the west. At the south-west corner of the enclosure is a small uninteresting mosque, which, like the tombs, is rapidly falling into ruin. This dargah is considered so sacred that even Hindus *salaam* as they pass, and Mahomedan pilgrims resort to it from great distances. There are only two other shrines to which Mahomedans make pilgrimages in Eastern Bengal,—one is the tomb of Shah Ali, at Mirpore, a few miles north of Dacca; the other is the durgah of Pir Badur Awliya, at Chittagong. The latter is the patron saint of all Hindu and Mahomedan boatmen and fishermen in Eastern Bengal.	
15	Ditto ...	Ditto ...	Tomb of Ghyias-uddin.	About five hundred yards south-east, on the edge of a filthy trench called 'Magh Diggee,' is the so-called tomb of Ghiyas-uddin Auzam Shah, King of Bengal and correspondent of the poet Hafiz. This tomb has fallen to pieces. The iron clamps that bound the slabs together have rusted,	

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				and the roots of trees have undermined the massive stones. This mausoleum formerly consisted of a ponderous stone, which occupied the centre, surrounded by pillars about five feet in height. These stones are all beautifully carved, and the corners of the slabs and the arabesque tracery are as perfect as on the day they left the workman's hands. The stones are formed of hard, almost black, basalt. At the head is a prostrate sandstone pillar half buried in earth. It was apparently used, when erect, as a *chiraghdan*, or stand for a light. This tomb might be easily repaired, and the cost of doing so would be inconsiderable. There is no old building in Eastern Bengal which gives a better idea of Mahomedan taste than this ruined sepulchre, and there is none, when properly repaired, which would so long defy the ravages of time. The Mahomedans of Sonargaon are too poor to reconstruct it themselves. They take great pride in showing it, although	

				they know nothing about it but the name of the Sultan, who is supposed to be buried there, and they take every care that none of the stones are carried off.	
16	Dacca ...	Sonargaon ...	Damdama or fort, and tombs in village Maghrapara.	The village of Maghrapara is considered by the natives of Sonargaon to be the site of the ancient city. It has in its immediate neighbourhood several undoubtedly old buildings, and within a short distance is an eminence which still bears the name of "Damdama," or fort. This mound, which has a magnificent tamarind-tree growing on its top, is circular, but no traces of fortifications are visible. It has been used for many years by the Mahomedans as their *Ashurkhana* during the Mohurrum. On the tenth day all the garlands and ornaments that are made in place of *taziyas* are here collected and admired by the people. In the small market of Maghrapara is the tomb of Munna Shah Darvesh. At the foot a light is always burned at night. Every orthodox Mahomedan, as he passes the tomb, stops and mutters a prayer. This saint, about whom nothing is known, is said to have lived at the same time as the more famous *pir* whose tomb stands a little to the north.	

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				This latter is called the Dargah of Khwand Kar Mahomed Yusuf. It contains the tombs of the saint, of his father, and of his wife. It consists of two elongated dome-roofed buildings, each surmounted by two pinnacles or *kalus*, covered with, or formed of, gold. These tombs are destitute of any ornament inside. They are kept scrupulously clean, and are covered with sheets, on which devotees throw a few pith necklaces. When a ryot has reaped an unusually abundant harvest, he in gratitude presents a few bundles of ripe rice at the tomb. If any calamity, as the illness of a member of his family, is threatening, he brings rice or *batasa* and prays the saint to avert the affliction. Hindus are as confident of the efficacy of this propitiatory offering, and as frequently employ it, as the Mahomedans. Close to the tombs is a modern masjid, with a *kitaba*, or inscription, dated A.H. 1112 (A.D. 1700). It was probably erected by the *pir* Mohamed Yusuff. Facing the	

mosque is a small graveyard enclosed by a brick wall. The graves are numerous, but none are of any celebrity. Inserted in the wall, at the left hand side of the entrance, is a large black stone measureing two feet by one and a half. The natives believe that if a person has lost any property he has only to put a coating of lime on this stone and he will infallibly get the property back. It was covered with an inch and three quarters of lime when examined in January 1872.

On scraping off the plaster a beautiful Tughra inscription was found, with the name Jelal-uddin Futtah Shah, A.H. 889 (A.D. 1484). This is the oldest inscription discovered in the Dacca district, with the exception of the one on Adam Shahid's tomb in Bickrampore, which bears the same king's name and the date A.H. 888.

On the roadside, near Maghrapara, are two other inscribed stones. The writing on both is continuous. It includes the name and title of Alauddin Hossein Shah, A.H. 919 (A.D. 1513).

Close to the tomb above mentioned is a ruined gateway, called the *naubatkhanna*, where musical instruments were sounded morning and evening to announce to travellers and

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				fakirs that a place of shelter was at hand. At the back of the mosque are the ruins of a house called the *tahwill* or treasury, where feasts were given by the superintendent, or *mutawalli*, of the mosque. The present holder of this post is too poor to entertain anybody. Still further to the north-west are the ruins of the dwellings of the Khwandhars. It is only within late years that this building, which had an upper room at each end, has become uninhabitable. The last residents taught boys to recite the *Koran*.	
17	Dacca ...	Sonargaon ...	Shah Abdul Ala's Tomb.	In the *mohalla* north of Maghrapara, called Gohatta, is the tomb of a very celebrated *pir*, known as Shah Abdul Ala, *alias* Pokai Dewan. It is narrated that he retired to the forest, where he sat for twelve years so absorbed in his devotions that he was unconscious of the lapse of time. When found he had to be dug out of the mound the white ants (*poka*) had raised around him, and which reached to his neck. The same story is told of the sage, Valmiki and	

				of others. This *pir* must have died near the end of last century, as persons now living remember his son, Shah Imam Bukhsh, *alias* Chulu Meah. Father and son lie buried close together. At the head of the former is placed the lattice stone on which he spent his twelve years of meditation. The tombs are otherwise of no interest. They are merely heaps of mud kept carefully clean and covered over with a grass thatch. In this same quarter a very large mosque formerly stood, which fell into ruins, when the proprietor sold the bricks to the Hindus of Naraingunge. Mahomedans extenuate this offence by asserting that the proprietor, who was a pensioned Deputy Magistrate, was insane when he did it. Even the foundations have been dug up. The walls were eight feet thick. The remains of one of the *mihrabs* still standing prove that the interior was ornamented by carved bricks. No inscription is to be found.	
18	Ditto ...	Ditto ...	Yusufgunge Masjid.	On the roadside east of Maghrapara is a small mosque, called the Yusufgunge masjid. It is rapidly going to pieces, as the dome is covered with masses of	

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				peepul trees, whose roots have penetrated into the interior. Its walls are six feet one and a half inches thick, which accounts for its standing erect so long.	
19	Dacca ...	Sonargaon ...	Tomb of Pagla Sahib.	Beyond the village of Habibpore, on the right hand side of the road, is the tomb of "Pagla Sahib," a very insignificant building. Various stories are told of the reason why this *pir* received such a singular name. One is that he became *mast*, or light-headed, from the intensity of his devotions. Another that he was a great thief-catcher, that he nailed every thief he caught to a wall, and then beheaded him. Having strung several heads together, he threw them into an adjoining *khal*, which has ever since been known as the *munda mala, i.e.* "necklace of heads." This tomb is so venerated that parents, Hindu and Mahomedan, dedicate at the tomb the *choti*, or queue, of their children when dangerously ill.	

20	Ditto ...	Ditto ...	Gharibullah's Mosque.	In a quarter near this, called "Bari Makhlas," is a comparatively modern mosque erected by Sheikh Gharibullah, a former *jachandar*, or examiner of cloth, to the East India Company. It bears the date A.H. 1182 (A.D. 1768), and it is still used by the Mahomedans living in the neighbourhood. Its pinnacles are made of glazed pottery, but the building generally is plain and devoid of interest.	
21	Ditto ...	Ditto ...	Dullalpore Pool, in village Painam.	Painam, although a most singular village, possesses few ancient buildings. There is, however, a fine Mahomedan bridge of three arches, called the Dullalpore Pool. The roadway is very steep. It is formed of bricks arranged in circles of about five feet in diameter. The adjoining bridge leading into Painam village is made in the same way. These circles of bricks are kept in place by several large pillars of basalt laid flat at the toe or rise of the bridges. In Aminpore the ruins of the abode of the royal *karori*, or tax-gatherer, is shown. Like all old ruins, it is said to contain fabulous treasures protected by most venomous snakes. A descendant of this family still resides in the neighbourhood. Close to his residence are the ruins of an old Hindu	

DACCA DIVISION—*continued.*

				Object.	Description and history of the object.	Remarks.
					peepul trees, whose roots have penetrated into the interior. Its walls are six feet one and a half inches thick, which accounts [illegible] standing erect so long.	
22	Dacca	...	Sonargaon	... Two mosques in the [illegible] in Goalias.	[illegible] of Habibpore, on the [illegible] road, is the tomb [illegible] insignificant- [illegible] of the [illegible] traversed by a [illegible] mosques. The first is called A[illegible] It is in good pres[illegible] paratively modern st[illegible] bears the date A.H. 111[illegible] About a hundred yards to [illegible] oldest mosque in Sonarg[illegible] dents call it the *purana* [illegible] mosque. Its *kitaba* had fa[illegible] had been carefully preserved in [illegible] On this stone is inscribed the nam[illegible] uddin Hossein Shah, A.H. 92[illegible] 1519). This monarch being an [illegible] assumed the title Sherif Mecca, but [illegible]	

				inscription h the place of hi This mosque is bu was formerly orn bricks in imitation c and the lapse of centu injured. The interior is a square walls, as they asce formed into an octagon. A quarter domes or arches, and dentive the dome rises. As us three *mihrabs*. The centre one i dark basaltic stones beautifully ca ornamented with arabesque work. 'a side ones are of brick, boldly cu gracefully arranged. The bricks in archways have been ground smooth manual labour, and have not been mou' The pillars at the doorways are sand evidently the plunder of some shrine. Until twenty-six years a mosque was used for worship. T *khadin* or servant having died, was taken of the building, and threatened to fall in, so that migrated to the modern mosque *Iari*, ears to the im- also from	
23	Ditto ...	Ditto ...	A mound with a stone.	Beneath a *gular* or wild-fig Sadipore, is a mound with		

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				building, the only one existing in Sonargaon. It is called *jhikoti*, a term applied to a building with an elongated domical, roof formed of concrete, and with the walls pierced with numerous openings. It was formerly used for religious purposes.	
22	Dacca ...	Sonargaon ...	Two mosques in Goaldee.	In the division called Goaldee, which consists of dense and impenetrable jungle traversed by a few foot-paths, are two mosques. The first is called Abdool Hamid's masjid. It is in good preservation, being a comparatively modern structure. Its *kitaba* bears the date A.H. 1116 (A.D. 1705). About a hundred yards to the south is the oldest mosque in Sonargaon. The residents call it the *purana* or old Goaldee mosque. Its *kitaba* had fallen out, but had been carefully preserved in the interior. On this stone is inscribed the name of Alauddin Hossein Shah, A.H. 925 (A.D. 1519). This monarch being an Arab assumed the title Sherif Mecca, but in this	

				inscription he is designated "Hasabi," from the place of his nativity. This mosque is built of red brick. Its exterior was formerly ornamented by finely-carved bricks in imitation of flowers, but neglect and the lapse of centuries have left few uninjured. The interior is 16½ feet square. The square walls, as they ascend, become transformed into an octagon. At each corner are quarter domes or arches, and from the pendentive the dome rises. As usual there are three *mihrabs*. The centre one is formed of dark basaltic stones beautifully carved and ornamented with arabesque work. The two side ones are of brick, boldly cut and gracefully arranged. The bricks in the archways have been ground smooth by manual labour, and have not been moulded. The pillars at the doorways are sandstone, evidently the plunder of some Hindu shrine. Until twenty-six years ago this mosque was used for worship. The *makhadin* or servant having died, no care was taken of the building, and the dome threatened to fall in, so that worshippers migrated to the modern mosque.	
23	Ditto ...	Ditto ...	A mound with a stone.	Beneath a *gular* or wild-fig tree, near Sadipore, is a mound with a large stone	

DACCA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				inscribed in Tughra characters of unknown origin. In the inscription the name of Sultan Nasiruddin Nussrat, A.H. 929, (A.D. 1523) is written. This monarch is called by Stewart Nusserit Shah *alias* Nasib Shah. This stone was carefully removed and deposited in a place of safety at Sadipore.	
24	Furreedpore	Khabaspore, thana Furreedpore.	A masjid ...	Built in A.D. 1572.	
25	Ditto ...	Mekchain, thana Pangsha.	A temple ...	Built in A.D. 1722.	
26	Ditto ...	Baitkhamare, thana Musoodpore.	Ditto ...	Built about 300 years ago.	

27	Ditto ...	Choocha, thana Musoodpore.	Ditto ...	Ditto.	
28	Ditto ...	Pathrail, thana Ainpore.	A masjid ...	Built about A.D. 1522.	
29	Ditto ...	Ajampore, thana Bilgachi.	A temple ...	Built about A.D. 1472.	
30	Ditto ...	Mothoorpore, thana Bilgachi.	Ditto ...	Ditto.	
31	Ditto ...	Dhobedangah, thana Bhusna.	Two temples ..	Built about A.D. 1596 and 1597 respectively.	
32	Ditto ...	Nolya Jamalpore, Goalundo Sub-division.	Temples ...	A few old *maths*, and an old temple of *Hari*, which used up to the last ten years to attract devotees not only from the immediate neighbourhood, but also from adjacent districts.	

DACCA DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
33	Backergunge	Outpost Niamati.	Bebee Chini's Mosque.	An old mosque raised on an artificial mound of considerable size and height. It is said to have been built by Bebee Chini, sister of Niamutullah, who founded Niamati, and is evidently a relic of the time when the Mahomedans first settled in the district.	
34	Ditto ...	Kaslia, near village Ramsiddee.	Sali Khan's Mosque.	A mosque, built by the well-known Sali Khan. It is considerably superior in architectural merit to Bebee Chini's mosque. Its roof is supported by four stone pillars, which must have been brought from a great distance.	
35	Mymensingh	Garhjareepah, near Sherepore.	Fort ...	An old Mahomedan fort built of mud. It has no architectural pretensions. It is of considerable size, and was built about 200 years ago. It is now in a ruinous state, and there is nothing about it worth preserving. It is said that the fort was built as an outpost to check the incursions of the hill tribes.	

36	Ditto ...	Kishoregunge ...	Temple of Lakhinarain and other buildings.	This temple, consisting of 21 buildings, was erected about the year 1770. Two of them are in ruins. Other buildings also were erected about the same time dedicated to the use of Lakhinarain—and known by the names of Dolemandir, Jaltangi (summer-house), Rashbari, Doorgamandir, Sivamandir, and other small temples. Four tanks were also dug. One of these tanks was very large, 265 yards in length by 142 yards in breadth. It is situated on the east of Lakhinarain's temple. The Jaltangi, a three-storied building, rises from the bed of the tank and adjoins the west bank. Between the Jaltangi and the temple is the Dolemandir. On the east bank is the Sivamandir. The temple of Lakhinarain covers an area of 9,216 square feet. There are two inscriptions in Sanscrit on the big temple at a considerable height from the base. Some of the letters are obliterated.	

CHITTAGONG DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
1	Chittagong	Chikundandi, thana Hathazari.	Masjid ...	Supposed to have been built 500 years ago.	
2	Ditto ...	Futtehpur, thana Hathazari.	Ditto ...	It is in ruins. Supposed to have been built about 400 years ago.	
3	Ditto ...	Hathazari ...	Ditto.		
4	Ditto ...	Musojidda, thana Kumaria.	Ditto.		
5	Ditto ...	Admirpara, thana Kumaria.	Tomb.		
6	Ditto ...	Hylder, thana Kumaria.	Masjid ...	Built about 200 years ago.	
7	Ditto ...	Sitakund, thana Sitkunád.	Temple of Shambhu Nath.	Built about 450 years ago.	

8	Ditto ...	Katgar, thana Sitákund.	Temple of Barobkund.	Built about 400 years ago.	
9	Ditto ...	Sitákund ...	Temple ...	24 miles to the north of the town of Chittagong, on the western slope of the Sitákund or Chandranáth hill, there is a shrine dedicated to Siva, where large numbers of pilgrims from all parts of Bengal gather annually on the occasion of the *Siva chaturdasi*, the 14th day of the moon sacred to Siva (usually in February.) There are numerous shrines surrounding Chandranáth.	
10	Ditto ...	Auderkilla, thana Town Station.	Jumma Masjid	Built in 1078 Hijri.	
11	Ditto ...	Rohomutgunge, thana Town Station.	Kadam Mobarack.	Built in 1136 Hijri.	
12	Ditto ...	Hamjarbag, thana Town Station.	Hamja's Masjid	Built in 1092 Hijri.	
13	Chittagong Hill Tracts.	Lungten Range...	Tomb ...	Here are the ruins of a Kookee Rajah's grave. The shape of the tomb, which is built of stone, is described to be that of a cross, with one arm dilapidated; the dimensions of the main line being 30 feet by 8 feet, and of the arms about 15 feet by 8 feet.	

PATNA DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
	Patna ...	Burgaon, in Behar sub-division.	Nalanda monasteries.	Burgaon has been identified with that Vihára-gram on the outskirts of which, more than a thousand years ago, flourished the Nalanda monastery, the most magnificent and the most celebrated seat of Buddhist learning in the world. When the caves and temples of Rajgir were abandoned to the ravages of decay, the monastery at Nalanda arose in all its splendour on the banks of the lake of Burgaon. Six successive kings vied in its embellishment. Lofty pagodas were raised in all directions; halls of disputation and schools of instruction were built between them; shrines, temples, and topes, were constructed on the side of every tank and encircled the base of every tower; and around the whole mass of religious edifices were grouped the four-storied dwellings of the preachers and teachers of Buddhism. The monastery, or, more strictly and correctly speaking, the university of Nalanda, was, as it were, a circle from which Buddhist philosophy and teaching diffused itself over	*Vide* pamphlet published in 1872 by Mr. Broadley, then Assistant Magistrate and Collector of Patna.

				Southern Asia. It was here that Aryadeva of Ceylon attached himself to the person of the great teacher Nagarjuna and adopted his religious opinions, and it was here that Hiouen Thsang spent a great portion of his pilgrimage in search of religious instruction. The following are the principal ruins :—	
1	Ditto ...	Ditto ...	A large square mound.	This is situated at about 300 feet to the south of the village of Begumpore, lying at the west end of "Digee-pokur," an enormous tank running due east and west for nearly a mile, and about a quarter of a mile broad. It is evidently the ruins of a Mahomedan fort.	
2	Ditto ...	Ditto ..	Two small Buddhist topes.	These are situated immediately to the south of the above mound. They are about 50 feet in circumference, and not more than six or eight feet high. Several fine Buddhist and Hindu idols, notably a crowned figure of Vishnu seated on his sacred bird, have been found in them.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
3	Patna ...	Burgoan, in Behar sub-division.	The ruined pagodas or temples on the north side of the "Suruj-pokur."	1,825 feet south-west of the two topes aforementioned is a very beautiful square tank, known as the "Suruj-pokur," which measures nearly 400 feet on each side. This tank was once flanked with a row of small topes on the north side, covered with massive brick cupolas, the ruins of which still exist in tolerable entirety. At the south-east corner of the tank was found a perfect heap of idols, all of great beauty; and the receding waters had laid bare an enormous and elaborately-carved *varaha*, nine feet high and four feet wide, broken in two pieces.	
4	Ditto ...	Ditto ...	The remains of a tope to the west of "Suruj-pokur."	Immediately to the west of the tank are the ruins of a large tumulus. In 1871 two exceedingly beautiful carvings were discovered here,—a standing figure of Vishnu, three feet high and perfect, executed in a kind of green stone of peculiar appearance; and a slab five feet long, containing representations of the ten incarnations of Vishnu, eight inches high.	

5	Ditto ...	Ditto ...	The ruins of eight large topes or tumuli.	These are the following :— *No. I.*—This is situated about 20 feet to the east of the tank aforementioned, and is surmounted by a luxuriant *bar* tree. *No. II.*—This lies due south of No. I, and at a distance of 1,200 feet. It is an enormous mound 600 feet in circumference and nearly 50 feet in height. *No. III.*—This is another mound of greater extent, but less elevation, lying 790 feet to the south of No. II, and between these is a small modern brick enclosure containing seven Buddhas and the broken "lion throne" of an eighth. One of these is of large dimensions, not less than eight feet high, roughly executed, and in the usual attitude of Buddhist contemplation. All these figures are more or less broken. The largest of them is worshipped by the Hindus of the neighbourhood under the name of "Telia Bhandar" and "Bhairav." *No. IV.*—This is situated 300 feet to the south of the last-mentioned tumulus, and is 60 feet high and more than 1,000 feet in circumference; it is the largest and most important of the mounds, surrounded by a series of smaller topes, and forming the centre of the ruins of Burgaon.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				No. V.—This lies 300 feet south of the great central tope, and is about 600 feet in circumference, but of greater elevation than any of the rest. *No. VI.*—This is of inconsiderable size and height, lying 790 feet south of the fifth tope. *No. VII.*—720 feet due east of the great central tope (No. IV) is the seventh tope, an enormous mound nearly as large as the central tope itself, but of much less elevation. In the level plain between these two ruins is a mass of overgrown walls and jungle-covered hillocks, broken here and there by a square patch of scanty cultivation. These are the remains of the great halls and courts of disputation, and of the dwellings of the teachers of the "right law." *No. VIII.*—Some distance south-east of the seventh tope are the remains of an eighth tope, now nearly reduced to the level of the surrounding plain.	

			The east of the ruins is faced by a tank called the "Pansoker." The modern village of Burgaon lies to the north of the ruins, and is in a line between the "Pansoker" and the "Suruj-pokur" tanks. The great central tumulus (No. IV) was excavated in October 1872 with the following results:— The eastern, western, and southern façades were entirely uncovered, and the ruins laid bare. Raised a few feet above the plain was found an evenly paved court, as near as possible 100 feet square. This court was surrounded by halls and buildings of every description on all sides except the eastern, and these doubtless served as the dwelling-places, refectory, &c., of the recluses of the convent. In the centre of the court rose an enormous temple 80 feet long at the base on each side, and consisting of a series of four or five terraces tapering to a point, each about 14 feet above the other. The main fabric was composed of large bricks, each about one foot three inches in length, three inches thick, and 10 inches wide, placed so close together that the cement which joined them was barely visible. The first two terraces	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of the building were uncovered, and appeared to be in a good state of preservation. The great entrance was towards the east (a custom still observed in the construction of the Buddhist temples of Thibet), and was faced by a terrace of stone 50 feet in length and composed of two rows of sandstone slabs—the first decorated by a simple triangle in the centre, and the second carved with a very beautiful geometrical pattern. These stones vary in length from seven to three feet, and are as nearly as possible a foot square. In the centre of this terrace, which is about six feet in front of the main building, is a flight of three steps exactly 10 feet in length. The first court was of very considerable proportions—50 feet by 26 and was covered by a stone roof supported by a series of 12 large pillars. These columns rested first on a rough pedestal of unhewn stone, which has disappeared beneath the floor, and then on a cruciform base, also separate from the pillar itself, but	

joined to it by a stone plug six inches long, one end of which pierced the former, while the other was imbedded in the centre of the latter. The cruciform base measures three feet each way, and the four arms are uniformly carved with a curious pattern. The shaft itself is seven feet eight inches high, of which one foot nine inches are taken up in the capital. The upper half of this consists of a simple square, and the latter of an oval band of a rich lace-like pattern. The rest of the pillar, down to one foot 10 inches of the lower end, where it again has a third base of oblong shape, is oval, having a circumference of three feet eight inches, and ornamented at regular distances by two bands of carving about 12 inches wide. Each band consists of two parts, the first exhibiting a row of flowers strongly resembling heraldic roses, and the second a series of gurgoyle-like faces, which forms a peculiar feature in Buddhist ornamentation, and which is employed and reproduced at every possible opportunity. On each side of this covered terrace, but several feet behind it, is an elaborate brick moulding 14 feet long and 6½ feet high, surmounted by a narrow terrace of the same material, approached on

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				either side by three steps from the pillared court. This moulding has 16 turns, and is of the most graceful appearance. On each side of the entrance court, and above the narrow terrace, the main wall is still standing 10 feet high. On the west side of the court was the great entrance door, which has fallen down. This doorway was of extraordinary beauty, and measured 20 feet across and more than 12 feet high. It was composed of a series of 18 slabs, nine on each side, gradually lessening in height towards the centre, where they terminated in a narrow portal hardly three feet wide, and surmounted by a heavy slab decorated with elaborate carving. The whole of this enormous mass of sculpture rested on three great stones, 2½ feet square and 22 feet in length. Each slab was joined to the next one by a strong iron clamp, and the upper portion of each was joined to the lower in the same manner. The first two stones on	

			either side were devoid of all ornament, and were placed nearly a foot behind the other slabs. The next pillar of the series (or rather what remained of it intact) was 8 feet in height, 12 inches broad, and of enormous thickness. The first stone was of light brown colour and of a soft and pliable nature, whereas this one resembled the hardest granite, and presented a curious variety of appearance and colour. The base of it was plain, and above it is a grotesque kneeling figure with a long beard and hands uplifted, supporting a canopy, above which rises a long line of geometrical pattern. Slab No. 3 is of black basalt, and is scarcely four inches wide. It is taken up entirely by the representation of two enormous snakes, one twining round the other. The next stone (No. 4) is of the same material, and is of unusually elaborate workmanship. A winding stem of flowery pattern work covers its face, and from each side of it springs a lotus-like flower, which alternately forms the resting place of a mystic bird or elephant rampart. The fifth slab is plain. The sixth pillar is ornamented at the base with a female figure eight inches high, from whose hands spring a winding branch of foliage and flowers,	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				which stretches to the top of the lintel. On the base of this slab, on the south side, there is an inscription, of which an annotated translation and reading in modern Deva Nagri by Dr. Rajendra Lala Mitra is given below :—	
				Devanagri Transcript.	
				श्रीमन्महीपाल देव राज्ये सम्वत् दसगुनी	
				राध द्वारतन्त देय धर्म्मायं प्रवर मा मोहायेन यायीनः	
				परमोपासक श्रीमच्चैलाटकीय चामीय कौशाम्बी	
				विनिर्गतस्य हरदत्त नप्तुर्गुरुदत्तसुत श्रीपालादित्यस्य	
				यदत्र पुण्यं तन्मातु सर्वसत्व राशेरनुत्तर ज्ञानायाप्तव	
				ईती।	
				[*Translation.*]	
				In the reign of Srímat Mahipála Deva. Sumbat 913 (A.D. 856). This is a religious gift of Báláditya, the son of Gurudatta and grandson of Haradatta, a follower of the noble Maháyána school,	

&c., a devout worshipper, who came from (the city of) Kausámbí (wherein he was) the chief among the wisemen of the auspicious Tailádhaka (clan). Whatever merit may accrue from this, may the same be to the advancement of the highest knowledge among the mass of mankind. The end.

The seventh slab is a repetition of the third, and the eighth is of the same stone as the second, containing three large female figures, one above the other, each about 1½ feet high, and in the hands of each is seen a musical instrument similar in shape and size to the modern *sitar*. The ninth stone has a simple beading, and is surmounted by a heavy slab covered with carving. The two last slabs of the series, together with the one which covers them, formed the doorway which leads to the inner part of the temple. This magnificent gate led to the second hall, 12 feet wide and 18 feet long, and on each side of this chamber were smaller octagon rooms, from the western end of which a staircase led to the terraces above, and which were approached by narrow doors right and left of the great gateway. These rooms were evidently of great height, and were

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				decorated by elaborately-carved panels of sandstone let into the brickwork. One of these consists of a slab of Mirzapore stone covered with the most elaborate design, the chief feature of which is two figures with arms and legs entwined. The colour of the stone is peculiarly beautiful. Another is of black basalt, and represents a large elephant, richly caparisoned, with a lotus flower in its mouth. Beyond this one enters by another door an inner chamber 22 feet square, the walls of which are, in their ruined state, still 14 feet high. This was doubtless the most sacred portion of the building, and there is at its western end a headless Buddha four feet high, placed on a handsome throne of black basalt, divided into five compartments, the first on each side containing single figures; the next lions couchant; and in the centre are two devotees in the act of making an offering. The wall is 18 feet thick on either side.	

				The higher terraces and roofs have toppled over on the northern side, and from an examination of their ruins it is clear that the building consisted of at least five stories, surmounted by a spire or minaret, not by a cupola, at least 200 feet high in all. The excavation on the western side is the most perfect of all. The upper terrace is about 63 feet long, and is exactly 12 feet above the lower one, which is 11 feet wide. The wall of the higher terrace is quite plain, decorated merely by a simple moulding about three feet from the base. The terraces consist of solid brick—a fact which has been ascertained by making a perforation six feet deep in its centre. Not quite in the centre of the building is an irregular protuberance 22 feet wide and 27 feet long. Possibly it was a mere support, built up to sustain the weight of the upper stories when they showed symptoms of decay; for, on removing the greater portion of it, the pillasters, mouldings, and statues which decorate the wall of the lower terrace were found entire behind it. The ornamentation of each of these sides consisted of a series of mouldings and niches filled with stucco figures of Buddha in various positions.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				After the removal of the protuberance above mentioned, the west side presented at the base a moulding of brickwork five feet three inches high, having 13 distinct turns. The moulding runs along the whole façade. After the first six feet it recedes a foot and continues in the same line for 18 feet, when it again advances a foot and continues in that line for eight feet, thence it again recedes to the former line, and so on. Above the moulding is a series of niches two feet 10 inches wide and three feet three inches high. These niches are separateed by pillasters about four feet six inches high. These pillasters have plain square bases and a three-sided shaft, each shaft being somewhat semicircular in form. Above this is a square moulded capital. Above the niches are projecting bosses of brick, lotus-shaped, protruding from the wall, and above these is another moulding similar to that below. The niches are surmounted by arches of overlapping brick, and each contained a	

				figure in plaster. The original bricks are moulded with exquisite exactness, and present great variety of pattern; some of the pilaster bases, for instance, containing figures, &c., in different portions fitted together. The temple has evidently twice at least been covered by a coating of plaster moulded into different forms, but as a rule greatly inferior to the workmanship of the brick underneath. The southern side is precisely similar to the western. On the top of the terrace, which doubtless ran round the three sides of the temple, was a verandah, and the sockets of the beams are still visible in the upper wall. The southern side still stands more than 30 feet high.	
6	Patna ...	Burgaon, Behar sub-division.	The eight halls or yards.	This mass of ruins lies parallel to the great topes, numbered III, IV, and V, and the dimensions of the different halls are given below— No. I—(to the extreme south) is 114 feet east and west and 84 feet north and south. No. II.—72 feet east and west and 40 feet north and south. No. III.—60 feet east and west by 50 feet north and south. No. IV.—40 feet east and west by 70 feet north and south.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				No. V.—195 feet east and west by 75 feet north and south. No. VI.—100 feet east and west by 70 feet north and south. No. VII.—100 feet east and west by 70 feet north and south. No. VIII.—100 feet east and west by 60 feet north and south. Several gateways and pillars were discovered in these ruins, but no idols. These were evidently the remains of the eight "halls of disputation" described by Hiouen Thsang as having been built on the land between the monasteries.	
7	Patna ...	Behar sub-division	Ruins of Rájgir.	Rajagriha, or Rájgir, is the ancient capital of Magadha. Rájagriha, or the royal residence, was also called Giribraja, the hill surrounded. The five hills which surrounded the city, mentioned in the Mahábhárat and Pali annals, are the following:— (1) Baibhar, on whose side was the famous Sattapani cave, where the first Buddhist synod was held in 543 B.C.	

(2) Ratnagiri, where Buddha meditated after his meals. There is a small Jain temple on the summit, which is still used by the Jains.
(3) Bipula.
(4 & 5) There are Jain temples on these hills.

These hills surrounded the old city of Rájgir. Traces of the outer wall, which was about eight miles in circumference and 13 feet in thickness, may still be seen. The inner wall, which is in a better state of preservation, is about 4⅝ miles in circumference.

The new Rájgir is about two-thirds of a mile north of the old town. It was built, according to Buddhist annals, by King Srenika or Bimbisára, the father of Ajáta Satru, the contemporary of Buddha, and therefore not later than 560 B.C. Dr. Buchanan Hamilton gives a description of the fortifications as they now stand. The larger fort is of an irregular pentagonal form, and is apparently very ancient, as the traces which remain are a mere rampart of earth wanting an outwork, but strengthened by a ditch, which seems to have been about 100 feet wide. The present town stands up on the north-west corner of this fortress. At the south-west extremity there are traces of a more modern fort with stone walls, which

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object	Description and history of the object.	Remarks.
				might have been built as a sort of citadel. The west and south faces are the same as those of the old rampart, but have been much strengthened with a facing of brick, and in some places with stone. The eastern and northern faces have had no ditch, but there was a strong stone wall about 18 feet thick, with circular projections at short distances. There are hot springs at the ridge of the hills.	
	Gayá ...	Gayá city ...	.....	This old town is picturesquely situated on a rocky ridge running along the bank of the Falgu. There are now no ancient buildings existing, but most of the present temples have been erected on former sites and with old materials. It has been a place of considerable importance for many centuries, but during this time there have been at least two changes of religion, and very few of the older structures are now intact; for, as the buildings of the	

				deserted faith were at hand, and readily available, they were used in the construction of buildings belonging to the prevalent religion. On rare occasions only was a new temple built of fresh materials. With the exception of the temple of Vishnu Pád, all the other temples are either converted Buddhist, or built with the materials obtained from Buddhist buildings.	
8	Ditto ...	Ditto ...	Temple of Vishnu Pád.	This is the largest and most important temple in Gaya. It fronts the east, and the façade is very striking. It is an ugly octagonal building about 100 feet high with many mouldings exceedingly clumsy. The threshold is guarded by high folding doors, plated with silver. In the centre is an octagonal basin coated with silver, which surrounds the impress in stone of the god's foot, about 16 inches in length. The pilgrims surround the basin and throw in their offerings of rice and water. To the south of the temple, and almost touching it, there is a handsome pillared hall or porch, where the bare rock shows itself: in fact, the pillars are let into the solid rock for a foundation.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
9	Gayá ...	City Gayá ...	Temple of Gadádhar or Macebearer.	This must have been a fine stone temple, but has been modified and renewed at a comparatively late date, and a number of Buddhist figures are collected in and around it. In front of the Vishnu Pád and Gadádhar temples is the holy place where the pilgrims bathe in the Falgu, which forms a principal part in the ceremony of the *pind*, for which so many pilgrims annually visit Gayá from all parts of Hindustan and Nepal.	
10	Ditto ...	Ditto ...	Temple of Gayeswari Deva.	The figure in this temple is that of Durga slaying the buffalo or Mahishasur, but as the destruction of the Asur Gayá is universally attributed to Vishnu, this temple must originally have contained a statue of that god as Gayeswara Deva, or the "lord of Gayá," an *asur* or demon. Several interesting sculptures, and one long and well-preserved inscription, are also to be seen at the Krishna Dwarka temple.	

11	Ditto ...	Gayá ...	Temple at Brahmajoni Hill.	To the south of the town the range of hills which surround the town ends in a conical hill called Brahmajoni, which is considered of great sanctity. The temple is situated on the summit dedicated to the Sakti or female energy of Brahma, hence the name. The figure is placed on an old pedestal, which is said to have been inscribed with a verse stating the date of erection in V. S. 1690, or A.D. 1633." It is approached by a flight of stone steps leading up from below, which was erected about 32 years ago. The hill itself is 450 feet high, and is a prominent object in approaching Gayá from every direction. It is one of the principal places which must be visited by the pilgrims who come to perform the ceremony of *pind*.	
12	Ditto ...	Ditto ...	The Achyber temple.	This is situated near the foot of the Brahmajoni hill, and close to the Rukmini tank. The temple is very old, and must have been a monastery chapel, as the present buildings, although mostly rebuilt and altered, seem to have been originally a Buddhist monastery. The final ceremony of *pind* is performed at this temple.	
13	Ditto ...	Ditto. ...	Temple of Mangla Deva.	Higher up the same hill, which runs down to the Rukmini tank, there is an old temple,	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				much in the same style as the temple at Buddha Gayá, called Mangla Deva, but of later date, and on the same hill, lower down on the eastern side, is another of the same style facing the Sursuttee tank.	
14	Gayá ...	Gayá ...	The Surjkund and temple.	This is another of the principal places of pilgrimage, and is only a short distance from the Vishnu Pad. The temple is one of the oldest in Gayá, and evidently belongs to Buddhist times. Inside there is a valuable inscription dated in the era of Buddha's death, or Nirván, which is of great value, as fixing the date of that event. The vestibule is formed of two double rows of pillars, all 10 feet in height, and all leaning more or less to the north. There are five pillars in each row. A great number of mutilated statues are let into the walls on either side.	
15	Ditto ...	Ditto ...	Kund Petta Mahaswar.	Another place which must be visited by the pilgrims is this tank. The present buildings are quite modern, but a great number of	

			Buddhist statues are collected in and around them.	
Ditto ...	Buddha Gayá ...	.....	The four sacred places noticed in the annals of Buddhism are Kapilavastu, the birth-place of Buddha; Buddha Gayá, his hermitage; Benares, where he first promulgated his doctrine; and Kusi, the place of his *nirvana*, to the attainment of which he had devoted his long and arduous life. They were all places of great sanctity, and for 1,500 years were held in the estimation of his followers as the holiest places of pilgrimage on earth. With the expulsion of Buddhism from India three of them have fallen into oblivion, and one has been appropriated to Hindu worship. Buddha Gayá is now a large thriving village on the west bank of the river Liláján, about six miles from Gayá. There are several small mounds and a large one on the east side of the village. They mark the sites of ancient buildings which have long since crumbled to dust. The largest mound covers an area of 1,500 by 1,400 feet, and is divided into two unequal parts by a village road. The southern portion is about one-third the size of the northern one, but it is	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				most important, as in its centre stands the most ancient monument in the village, the Great Temple, which will be noticed below.	
16	Gayá ...	Buddha Gayá ...	The Great Temple of Buddha Gayá.	The most important object of antiquity is the great temple there, which is also remarkable as being the finest brick structure still standing in India. The bricks are of large size, 15 × 9 inches, carefully made and dressed, so as to rest smoothly on each other without the use of cement. The cement used was clay, both for the walls and the arches; cement of surki and lime, however, was not unknown at the time, for it has been used on roofs, copings and other exposed places, and also for plastering the walls, and for the formation of mouldings and ornamental figures. The temple was built in the first century, B.C., on the site of a still older one built by Emperor Asoka 150 years before that date. It was surrounded by a stone railing set up by that monarch, and within this enclosure, it would seem, ori-	

originally no other building existed. A part of this railing was found *in situ* by Captain Mead in 1864, when he carried on, by order of Government, certain excavations round the temple. Thirty-two pillars of this railing were also traced in the verandah of the private residence of the *mohunt* or abbot who owns the place.

The only part of the building which remains at all entire is the great shrine. It is a slender quadrangular pyramid of great height. The spire is on three sides surrounded by a terrace about 25 or 30 feet high, the extreme dimensions of which are 78 feet wide by 98 long. One end of this terrace towards the east formerly covered the porch, which has now fallen, and brought down part of the terrace with it. A stair from each side of the porch led up to the terrace, on which there was a fine walk round the temple, leading to the second story of the shrine in front, and to a large area behind, on which is planted the celebrated *pipul* tree. The interior of the shrine consists of a chamber. At the far end is a throne of stone, on which is placed a misshapen daub of clay, representing the Deity. Above this chamber are two others, one on the level of the old terrace, and the other still higher;

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				but the falling of the porch has cut off all communication with these chambers. The doorway of this temple is placed on the east side, and measures 6⅓ feet in breadth, forming, with the depth of the wall, a vestibule 6⅓ feet by 13⅓ feet. The door-frame is formed of stone bars of a reddish grey colour, and over it there is a cross bar of grey-coloured stone, forming a strong hyperthereon. Then follows a blocking course of considerable thickness, and the space over it was left open, the sides first rising upright, but at a greater distance from each other than the width of the doorway, and then approaching each other so as to form a triangular slit of large dimensions. The opening was produced by the gradual corbelling of the walls from the two sides, which gave to the sides the appearance of reversed flights of steps, each step being three bricks deep. The two sides met at the top in a point. This shows the outline of the true Indian horizontal arch to perfection. It is said that	

this space was left open for the purpose of allowing the light at dawn to fall on the presiding divinity of the temple.

The temple itself is now in a very ruinous condition; it has lately undergone repairs by some Burmese gentlemen, in connection with which Dr. Rajendra Lala Mitra was deputed by Government to institute inquiries and to report—

1st—as to the operations already carried on by the Burmese excavators, and the manner in which their action should be controlled by Government;

2nd—as to the sculptures and architectural stones exhumed by them; and

3rd—as to the disposal of those remains.

His report, dated 31st October 1877, thus describes the condition of the different portions of the temple.

The southern façade.—This side of the temple is now in a fair state of preservation. Its brick mouldings are generally entire, and there is enough of plaster on them to show very clearly what the details on them originally were. In the course of the several repairs the temple has undergone, most of the finer chunam mouldings, particularly on the bases and the capitals of the pilasters, have been covered over; fine, bold,

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				clear scrolls and forms, which, with the first touch of the repairer, became coarse and rude and subsequently entirely hidden, changing well-formed ribbed myrobolan capitals into misshapened round balls, and floral bases into ugly plain toruses; but by pealing off the outer layers the original moulding *in situ* has always been found. *The northern and western façades.*—These faces have been seriously injured, and large portions of brickwork have peeled off and are completely destroyed. It is evident, however, that these sides were the counterparts of the southern façade, and originally had exactly the same mouldings and ornaments. *The eastern façade.*—This side is also in a condition which is fairly indicative of its original character, except as regards the porch, which has fallen down. The upper part of this façade corresponds with the other three sides, but the lower part is partly so dilapidated and partly so renewed	

that it is difficult to restore it with the same rigid confidence as in the case of the other three sides. The space immediately in front of the wall on this side is held sacred to Sávitri, a Hindu goddess, and an image stands right against the wall to represent her.

Roof of porch.—The roof immediately over the porch was formed of a pointed radiating arch built of dressed bricks, having one end broader than the other, to provide for the difference in the span of the estrado and the intrado, and very neatly and closely put together. But the voussoirs, placed edge to edge and cemented with clay, could not but produce a very weak form of arch.

Pavilions on staircases.—Entering the porch, there is on either hand a flight of steps covered by a semicircular vaulted arch and leading to the terrace round the temple. Round the upper end of this flight, at the south-east corner, there are remains of walls which formed a pavilion over the stairs. A similar pavilion most probably also existed at the north-east corner; but this corner having been rebuilt within the last 150 years, no trace of it could be found. The

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				remains of the pavilion at the south-east corner consist only of a few inches of the base of the surrounding walls, and it is impossible to make out what the pavilions were like in their entirety. *Pinnacle of the temple.*—The top of the temple is broken. According to Hiouen Thsang it had originally a gilt copper crown shaped like a ribbed melon (*amla sila*) surmounted by a pinnacle of the same metal. A part of the brick core of the melon-shaped structure still exists. There is nothing to show what was the exact form of the pinnacle over the melon, but as it was a conventional ornament, it is believed its shape must have been like that of the *kalasas* which surmount the miniature stupas, of which hundreds are scattered all over the place. *Terrace round the temple.*—The great temple has a terrace round it, which now measures 19 feet above the ground. With the portion now buried under ground, it was 24 feet	

				high and 14 feet wide all round. The side walls of this terrace were elaborately niched and panelled in keeping with the shaft of the temple; but at about the end of the last century the wall on the northern side had been injured and rebuilt on the old foundation, and not, as shown in General Cunningham's plan, in front of it. In 1864 the wall on the western side had been forced out of perpendicular by the roots of the sacred "Bo Tree," and this has been now rebuilt, but at a distance of 10 feet from the foundation, so that the ground plan of the temple, which was square before, has now been changed to an oblong shape. The new walls are perfectly plain and not at all in keeping with the east and the south sides. The height has also been raised, so that the terrace is now two feet six inches higher on the north and the west sides than on the east and the south sides.	
17	Gayá ...	Buddha Gayá ...	Monastery or Math.	Next to the Great Temple, the largest building in the locality is a monastery or *math.* It is situated on the left bank of the Lilajan, in the midst of a garden extending over an area of about 20 acres, and surrounded by a high masonry wall. It	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				is four-storied in some parts, but three-storied all round a small quadrangle. The ground floor round the quadrangle is faced by a one-storied verandah built on sculptured monolithic pillars on three sides, and on wooden pillars on the fourth side. The roofs are low, and the windows very small and few in number; but the building is very substantial, and in excellent repair. To the north of this there are three two-storied buildings of moderate size, and long ranges of out-offices and stables in front on the east. On the south there is a commodious three-storied building, called Báradwári, with a terrace in front of it. There are also four temples, one of which contains only a marble slab, originally designed for a chiffonier, but now bearing an inscription partly in Sanskrit and partly in Burmese; a second contains some Buddhist statues. Outside this monastery, towards the west, on a part of the large mound aforesaid, there is a two-storied building of	

good make and size. It belongs to the monastery, and around it are four Hindu temples, one of which is dedicated to Jagannátha, one to Ráma, built by Gángá Bäi, who died at the beginning of this century, and the rest to Śivá.

Towards the south-west corner of the outer wall of the monastery there is a cemetery, also attached to the monastery. The dead bodies of the monks, unlike those of other Hindus, are buried, and the cemetery contains the graves of about two hundred persons. The body is buried in a sitting posture; and in the case of mere neophytes a small circular mound of solid brickwork from three to four feet high is all that is deemed necessary for a covering for the grave. For men of greater consequence a temple is held essential; and in it, immediately over the corpse, a lingam is invariably consecrated. For *mohants* the temple is large and elaborately ornamented. It would seem that even for neophytes a lingam was held essential; but in the majority of cases its place was supplied by a miniature votive stupa picked up from the Buddhist ruins in the neighbourhood. Half-buried on the top of the mound, it passes very well for a lingam.

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				In the way from Gayá to Buddha Gayá there are several monasteries of Hindu Sannyasis; everywhere the graves are alike.	
18	Gayá ...	Buddha Gayá ...	The Bodhidrum or the Tree of Knowledge.	This is to the west of the temple itself, and is famous throughout the Buddhist world as the tree under which Sakya Sinha sat for five years in mental abstraction until he obtained the perfection of wisdom. It is still visited by pilgrims from Burmah, Ceylon, and other Buddhist countries. It is believed by the Buddhists to have been planted by DugdhaKamini, King of Ceylon, 2225 years before Christ. The Hindus say it was planted by Brahma himself. It is said to have been rooted out by a Brahmanist king, Sasángka, and renewed by his contemporary, the Buddhist king Purna Varmma. When the tree died or was cut down new seedlings or shoots were planted on the site, more generally in an axila or hole in the old	

				trunk, and in order to protect the new plant from being blown down sufficient soil had to be supplied to its root, which gradually raised the level of the platform. The process by which this rising took place having been continued even after the platform had risen to the height of the terrace, recourse was had to circular steps round the stem, and a circular encasing wall has lately been built to the height of three feet six inches, raising the lower end of the trunk of the tree to the height of 11 feet above the terrace, or 35 feet from the ground.	
19	Ditto ...	Ditto ...	The stone seat of Buddha.	The *Vajrásana*, or the adamant seat on which Buddha was seated during his protracted meditation under the Buddha tree, is a circular slab of blue-coloured stone, five feet in diameter, carved on the upper face in an elaborate and ingenious design. It is now lying in the porch of an unfinished and unroofed temple dedicated to Vágiswari Devi, and would seem to be the identical stone described by Fa Hain, a Chinese pilgrim, who visited the holy places at Buddha Gayá between A.D. 399 and 414.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
20	Gayá ...	Buddha Gayá ...	Temple of Tara Devi.	To the east of the Great Temple, and close to it, there is a smaller one dedicated to Tara Devi. In style it is a miniature representation of the Great Temple. It has been built with bricks of the same size and make as are found in the Great Temple, and cemented with clay. The portion now visible measures 36 feet 5 inches in height on a base of 15¾ feet by 15¼ feet. The chamber inside is 5 feet 8 inches by 5 feet 10 inches by 11 feet 2 inches, having a vaulted roofing formed of a pointed Gothic arch. It was probably plastered in the same way as the great temple. It was not provided with a porch.	
21	Ditto ...	Ditto ...	Mounds ...	There are some mounds now existing outside the new boundary wall of the temple, and, if dug into, traces might be brought to light of the site of some of the numerous stone temples and stone houses in the neighbourhood. Monolithic columns of	

six to eight feet in height, and of rich designs, are largely met with, and bases for these, of equally elaborate designs, are also abundant. Fragments of mouldings, friezes, architraves, and other architectural stones are to be met with in almost every hut, stuck in the mud wall, over an area of five miles around the sacred spot. These prove the former existence of a considerable number of stone temples or other buildings in the neighbourhood of the Great Temple.

The stones used for these works of art are granite, grey sandstone, basalt, and the dark blue potstone for which Gayá is so famous. The works in granite are the oldest, and they are at the same time the roughest. The other stones came into use successively in the order named, and neatness and artistic excellence followed the same order. For boldness and freedom of execution, however, the carvings on the granite pillars of Asoka do not yield to the most finished work on the softest potstone. On the contrary the latter is thoroughly conventional, whereas the former display a considerable amount of natural grace and freedom of action.

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
22	Gayá ...	Barabar Hills, in Jehanabad Sub-division.	Temple and Caves.	The highest peak of these hills is crowned by a temple of great antiquity, sacred to Sidheswara, which contains a *linga*, said to have been placed there by Bara Rajah, the Asur King of Dinagepore, whose bloody wars with Krishna still live in the traditions of the people. To the south, and near the foot of this hill, the path up which is freely adorned by images of all kinds, lies a small recess enclosed on two sides by the mountain, on the third by an artificial barrier of stone, and on the fourth by a long low ridge of granite. Here in the solid rock have been cut the remarkable caves, which have given the name of *Sátghar* to the glen. Four out of these seven extraordinary caves average 32 feet by 14, and three out of the four, named the *Karna Chopár* cave, the *Sudámá* cave, and the *Lomás Rishi* cave, are chiselled to a wonderful polish. The fourth, the *Viswa Mitra* cave, is still unfinished. Inscriptions in the Pali character fix with	

				certainty the date of the excavation of these caves. The oldest was dug in 252 B.C. and the latest in 214 B.C., so that they have been in existence for more than 2,000 years. Not far off is the sacred spring called the *Patalgangá*, and in another spur of the hill, known as *Nagarjuni*, are the three other caves which complete the *Sátghar* or 'seven caves.' The largest, Gopi cave, contains a small sunken tablet containing a short inscription in the ancient Pali character of Asoka's edicts. The other two caves are called *Vapiya*, or well cave, and *Vádithi* cave. These three caves were excavated by Dasaratha, the beloved of the Devas, on his accession to the throne, about 121 B.C.	
23	Ditto ...	Ditto ...	Kowa Dol ...	The most westerly hill is an isolated peak called "Kowa Dol." This hill is quite inaccessible, as it is formed entirely of huge masses of granite piled precipitously above one another, and crowned with a single lofty block that frowns grandly over the plains below. It is said that this pinnacle was formerly topped by another block, which was so nicely balanced that it used to rock even when a crow alighted upon it. Hence it is called "Kowa Dol," or the "crow's swing."	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
24	Gayá ...	Barabar Hills ...	A cave of the group called Karna Chopár.	This is on the northern side of the above granite rock, and is 33 feet 6½ inches long by 14 feet wide. The sides of the cave are 6 feet 1½ inches high, and the vaulted roof has a rise of 4 feet 8 inches, making the total height 10 feet 9 inches. On the outside of the doorway there is an inscription in the ancient Pali, recording the excavation of the cave in the nineteenth year of the reign of Rajah Ryadasi, that is, of Asoka himself. The cave therefore dates as far back as 245 B.C. To the east of the doorway the rock has been cut away, and several rude sculptures have been executed on the scarped face representing a linga and two rude Brahminical figures.	
25	Ditto ...	Ditto ...	Sudáma cave...	The Sudáma and Lomás Rishi caves are cut in the western face of the rock, the Sudáma to the north and the Lomás Rishi to the south. The Sudáma cave, which has a plain doorway, has an inscription in the ancient character of Asoka's pillars cut in	

				the side of the doorway. It records the excavation of the cave in the twelfth year of the reign of Rajah Ryadasi, that is, of Asoka himself; the cave therefore dates as far back as 252 B.C. It consists of two rooms, a circular one of 19 feet 11 inches in diameter, and an outer one 32 feet 9 inches in length by 19 feet 6 inches in breadth; the walls are 6 feet 9 inches in height from the vaulted roof, which has a rise of 5 feet 6 inches, making the total height of the chamber 12 feet 3 inches.	
26	Ditto ...	Ditto ...	Lomás Rishi cave.	This is similar to the Sudáma cave both in size and arrangements, but the roof is unfinished, while the walls and roof of the Sudáma cave are highly polished. The doorways of both caves are of the Egyptian form, but the porch of the Lomás Rishi cave has been enlarged and ornamented, and represents the gable end of a thatched house with a frieze of elephants surrounding the doorway, executed in a most artistic manner. Indeed the drawing of the elephants contrasts favourably with the popular modern representations of this animal. General Cunningham is of opinion that this porch was executed at a later period than the cave itself. There is an	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				inscription in the porch over the doorway of the third or fourth century of the Christian era. It is curious to remark that in the representations found on the bosses of the pillars of the Buddhist railing at Buddha Gayá there is a similar representation of the gable end of a thatched house forming the doorway of a cave also.	
27	Gayá ...	Barabar Hills ...	Gopi's cave on the Nagarjuni group.	This is situated in the group of hills called Nagarjuni, near the Falgu river, and is about half a mile to the east of the Barabar group. It is the largest cave cut in the southern face of a rocky ridge, and is approached from below by a flight of rude stone steps. The height of the cave doorway above the level of the plains is about 50 feet. The cave itself measures 46 feet 5 inches long by 19 feet 2 inches broad, both ends being semicircular, and in the inscription on the doorway in the ancient character of Asoka's edicts the cave is called the "Gopi's" cave, and is said to	

				have been executed by Dasaratha on his accession to the throne. Dasaratha, according to the Vishnu Purána, was the grandson of Asoka; and as the son of Asoka, Sayasus, only reigned eight years, the accession of Dasaratha must have taken place in 214 B.C. The other two caves in the Nagarjuni group are situated in the northern side, and on the southern face of a rocky ridge, running parallel with the Nagarjuni Hill, one to the west and the other to the east.	
28	Ditto ...	Ditto ...	The cave called "Vadithi-ka-Kubha."	The western cave is nearly hidden in a recess, and has its entrance facing the east. The cave itself is 16 feet 4 inches by 4 feet 3 inches, and there is a rude brick wall running across it, dividing it into two rooms, which has been done by some late occupant, said to have been a Mussulman fakeer. There is an inscription in ancient Pali, in which the cave is called Vadithi-ka-Kubha, the rest being letter for letter the same as the inscription in the Gopi cave: the date is therefore the same.	
29	Ditto ...	Ditto ...	The cave called "Vapiya-ka-Kubha," or the well cave.	The eastern cave has a small porch 6 feet long by 5½ feet broad, and the doorway is Egyptian, like all the doors of these caves. The cave itself is 11¼ feet by	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				16¾ feet long; the roof is vaulted, 10½ feet in total height. There is an inscription on the porch in the ancient character of Asoka's edicts, in which the cave is called Vapiya-ka-Kubha, or the well cave. The inscription is word for word the same as that on the Gopi cave, so that the date is the same, 214 B.C. In front of the cave there is a large well 9 feet in diameter.	
30	Gayá ...	Dharawut ...	Remains ...	Dharawut lies immediately to the north of the Barabar Hills, about 1½ miles distant. There are large and extensive mounds in and around the present large village, and a large tank, called Chandohurtal, which is some 2,000 feet long by 800 feet wide, evidently as old as the Buddhist monasteries which existed here. On the banks of the tank there is a little temple, near which there is a fine standing figure of the famous Buddhisatva Avalokiteswara, the Pudma Pani of the Thibetans, and is	

				always represented with a lotus in his hand.
31	Ditto ...	Nair ...	A pillared temple.	Nair is on the Patna and Gayá road, west from Dharawut, and about twenty miles from Gayá. There is a pillared temple close to the road very much in the same style as the temple at Poonawa. It consists of three rows of monolithic pillars, ten in each row. Fronting the temple there is a further row of four pillars. The temple or shrine behind consists of brick and mud cement, but very little of it is now standing; the superstructure is entirely gone, and none of the temples of this form are sufficiently complete to allow of a conjecture as to their original form. The roof of the portico and of the shrine is composed of large granite slabs; a linga now occupies the shrine, and there is a mutilated figure of Ganesh lying outside. Judging by the size of the mound and the part of the shrine remaining, the temple must have been a lofty one. The bricks are large and well made, although inferior in this respect to those used in the construction of the Buddha Gayá temple. It is probable that the temple dates about 700 A.D.

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
32	Gayá ...	Pali, on the Patna road.	Remains ...	About seven miles nearer Gayá, on the Patna road, there is a large mound with a small modern temple. Near this is a large slab with a representative of the same group of figures as at Konch Dapthoo, &c.	
33	Ditto ...	Kispa ...	Ditto ...	Kispa is about 6 miles from Nair towards the west. There are large mounds there, and a very fine standing statue of Sakya Sinha as a teacher, with the Buddhist creed in an inscription round the head. Near the above there is a large four-armed figure sitting on the shoulders of another squatting figure. This figure is quite unique: this being the only specimen of the kind to be found in the district, it is not known to what it refers. There is also a curious sculptured block, but it is difficult to make out to what it belonged.	
34	Ditto ...	Genjan ...	Remains at Genjan.	About a mile and a half from Kispa to the north-east there is a village called Genjan,	

				on the top of a large mound. Here there is a very fine statue of Buddha, the ascetic, with representations of the birth, teaching, and death or Nirvana of Sakya Sinha in small figures surrounding it. This is one of the best executed sculptures in the district, and although much mutilated and broken, it is of considerable interest.	
35	Ditto ...	Deokoond ...	Remains ...	This place is about 25 miles to the west of Gayá, and some distance inland from the Sone. It must have been in early days a place of some importance, where a Buddhist monastery existed, only part of which now remains. It has been converted into a Brahminist temple, and a linga has been placed in the shrine. A fair is held here in the month of Falgun, when great numbers of pilgrims assemble to bathe in the tank. The original temple must have been a large one, judging by the mass of brick rubbish in which the shrine is sunk. The shrine is now surmounted by a rude dome, but the lower part is still intact, and belongs to the early Buddhist type.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
36	Gayá ...	Daudnugger ...	Remains ...	Daudnugger is a considerable town on the banks of the Sone, 40 miles to west of Gayá. The town, which is comparatively modern, was founded by Daud Khan, a Pathan soldier, who signalized himself by his bravery, and who subsequently, as a reward for the conquest of Palamow, received *jagheers* in this neighbourhood. He erected a fortified *serai* for the protection of travellers, who were subject to robbery on the road along the banks of the Sone going to Patna. The *serai* is now used as a dwelling-place by his descendants. Daud Khan died about 200 years ago.	
37	Ditto ...	Shumshernugger	Ditto ...	About eight miles lower down the Sone from Daudnugger there is a considerable village, called Shumshernugger, founded by and named after Shumsher Khan, a nephew of Daud Khan. A pleasing structure was built her by him as his tomb. It is now rapidly falling to pieces, although still in the possession of his descendants.	

38	Ditto ...	Konch ...	Ditto ...	On the road between Daudnugger and Gayá, about 16 miles from the latter, is the village of Konch. It consists of two parts, the bazar on the road side, and the village proper about 100 yards to the north. Between the two villages there are extensive mounds of brick rubbish, and a great many Buddhist figures and statues are scattered about. The principal one is life-sized, beautifully carved, but the head is wanting. It probably represents Surja. Higher up on the mound there are two purely Buddhist figures with the creed in inscriptions round the head, and two others, probably Surja, of a later type. Passing through the village proper one comes to the large temple mentioned by Buchanan, a drawing of which is given in the 1st volume of "Martin's India." This building closely resembles in style that of the great temple at Buddha Gayá, and the construction is much the same; the materials are the same, beautifully moulded bricks and mud cement. The lower chamber is 10 feet square, and has an arched roof, as in the Buddha Gayá temple. In the upper chamber the walls are gradually contracted, so that the four sides meet at the top. The opening into the upper chamber is also on the	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remark.
				lehra principle. In the construction of this building the Hindus showed that they understood both kinds of arch, and used them as suited their requirements. The west side of the temple has been much damaged by the heavy rains, and large masses keep falling year by year. Unless something is done, this fine temple will soon be a mass of rubbish. A porch had been added to the original building, or, more likely, the original porch had become ruinous and had subsequently been repaired. It is 9 feet by 22. In front of it a small courtyard has been added, also 9 feet by 22; a flight of steps led up from the level of the ground. In this courtyard and porch a great many figures have been inserted or ranged along the walls, many of which are figured in "Martin's India." To the north of the temple there are two cenotaphs over the remains of former mahants, but there is no monastic community settled here now, and the temple itself is not considered orthodox.	

				Notwithstanding that there is a linga now occupying the shrine, the building itself is said to be the work of Kole Rajahs.	
39	Gayá ...	Palee, on the road from Gayá to Daudnugger.	Remains ...	Four miles east of Konch, on the same road, there is a village called Palee, where there must have been some large temples, only a few pillars of which are now standing. It must have been of the same style as those at Nair and Poonawa. The sculptured doorway, part of which is lying under a tree close by, closely resembles the fine one at Poonawa.	
40	Ditto ...	Seharee ...	A stone temple	About eight miles west of Konch, near the village of Seharee, there is a small stone temple on the roadside. It is constructed entirely of Chunar stone, and was completed at Chunar and sent down ft for erection.	
41	Ditto ...	Umga ...	Remains ...	Umga is situated within a mile of the dâk bungalow of Madanpore, on the Grand Trunk Road, and 14 miles west of Sherghotty. There is a temple here on a rocky	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				spur of one of the highest hills overlooking the Grand Trunk Road, built entirely of squared granite blocks without cement, and is in excellent preservation. The height of the temple from the rock to the crest is about 60 feet, the extreme length from east to west is 68 feet, and the breadth 53 feet. To the north and south there are balconies which give the temple a distinctive character, and mark a transition from the open pillared portico which had previously been the rule, as at Poonawa, Nair, and Palee. The large porch in front was entirely enclosed, and was lighted by these side balconies. The interior has a very imposing appearance, and the monolithic pillars with bracket capitals mark a decided advance from the plain columns with cross brackets. Inside there is a large slab of black chlorite with a long inscription recording the building of the temple by Bhairab Indra in Sambat 1496, *i.e.* A.D. 1439, on Thursday, the light half	

of the moon Bysack, and was dedicated to Jagannath, Balbhadra, and Subhadra. The shrine is, however, occupied by a linga. To the south of the temple there is a fine large tank with a flight of stone steps on the east side nearest the fort, part of which is still standing north and south of the tank. Several mounds indicate the position of the town. Higher up the same hill on which the temple is built, and on the summit of a higher ridge, there is a curious little altar with a huge boulder alongside it. Under the boulder sacrifices of kids and other animals are still made. Every available ledge and spur on this hill seems to have been occupied by similar structures, and there are also a great number of figures and lingas both on this and the adjoining hills.

Still higher up, and also facing the east, are the ruins of another temple, nearly as large as the one lower down, and in the same style, but nearly the whole of the superstructure has fallen down. On the path between the two temples there are several inscriptions cut on the face of the rock, but from the texture of the granite they are nearly illegible. On the hill opposite the dâk

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				bungalow there is a small temple and tank, which are of a much earlier date, the bricks and style resembling those at Buddha Gayá. In this case also the chamber has an arched roof.	
42	Gayá ...	Deo ...	Remains ...	Deo is twelve miles to the west of Umga, and there is a very fine temple here. It is in the same style as the temple at Umga, and like these built of squared blocks of stone. This temple, however, faces the west, and has been highly ornamented. There is no inscription on the temple, but it may be of a somewhat earlier date than those at Umga.	
43	Ditto ...	Cheon ...	Ditto ...	Cheon is situated about eight miles to the north-east of Umga. A large number of isolated little hills are dotted over the country for some distance north of	

				the Grand Trunk Road. Nearly every one of these hills had small structures of some kind on their summits. To the east of the village of Cheon there are the ruins of a temple of considerable size built of squared granite blocks without cement. It is now in ruins, only part of the shrine and doorway remaining. The interior of the shrine is occupied by a linga, and there are no inscriptions; but from its general resemblance to the temples at Umga, it may be considered as of the same date. To the south of this temple, and to the east of a little hill, there is a fine life-sized, four-armed statue, with many fragments of others, also several mounds and masses of brick rubbish on every side. About 300 yards to the west, on another little hill, called Puchar, there is a cave about half way up the hill. It is a natural hollow, which has been built up, enclosing a chamber some 10 feet by 12, with a doorway supported on bracket pillars. Inside there is a figure of Buddha surrounded by a seven-headed snake called Langabeer. There is also a figure of Maha Máyá, the mother of Buddha. A little platform has been constructed in front of the cave, and	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				a flight of rude steps led up from below. The cave faces the south.	
44	Gayá ...	Poonawa ...	Remains ...	This village is situated 14 miles east of Gayá, and the principal antiquity is a pillared temple of Triloknath, which has no superstructure left; but according to Major Kittoe, this was not the case when he visited the place in 1847, at which time a considerable portion of the superstructure was still perfect. One of the doorways is beautifully carved in black chlorite, and is the finest piece of sculpture of the kind in this part of the country.	
45	Ditto ...	Seetamurhee ...	A cave ...	This place seems to have escaped the notice of all the antiquaries who have visited this district, although only 14 miles from Poonawa and about a mile south-east of a village called	

			Nadgurha, on the Nawadah and Gayá road. There is a cave here excavated in a large block of granite on an open plain; the doorway is of the Egyptian form, being 1 foot 10 inches at the top and 2 feet 2 inches at the bottom. The passage leads into the cave at an oblique angle, and is 3 feet 5 inches long. The chamber itself is 15 feet 8 inches along the floor and 15 feet along the roof, and 6 feet 4½ inches high in the centre, and 11 feet 1½ inches in width. The roof is vaulted, and springs at once from the floor. The whole of the inside is highly polished, and the rock is as compact as those in which the caves at Barabar are executed. Curiously enough there is no trace of an inscription inside or out. Inside, from the high polish everywhere, no inscription could escape notice. Outside, without a recess being cut for its reception, no inscription could be cut, and there is no sign of any such recess. Its construction at any time must have been an achievement of no ordinary kind, and it is remarkable that an inscription should have been omitted. The date of this cave must be about the same as the date of the caves at Barabar, which it so closely resembles.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
46	Gayá ...	Kurkihar ...	Remains ...	Kurkihar is situated about three miles north-east of Poonawa. There are large and extensive ruins at this place, and a great number of statues scattered over a large area. The principal one is a figure of Sakya Sinha sitting under the tree at Buddha Gayá, with representations of events of his life on either side and a small inscription on the pedestal.	
47	Ditto ...	Giryek ...	Ditto ...	From the neighbourhood of Gayá two parallel ranges of hills stretch towards the north-east for about 36 miles to the bank of the Panchána river, just opposite the village of Giryek. The eastern end of the southern range is much depressed, but the northern range maintains its height, and ends abruptly in two lofty peaks overhanging the Panchána river. The lower peak on the east is crowned with a solid tower of brickwork, well known as *Jarasindhu-ka-baithak*, or "Jarasindhu's throne," while the higher peak on the west, to which the name of	

Giryek peculiarly belongs, bears an oblong terrace covered with the ruins of several buildings.

The stupa called *Jarasindhu-ka-baithak* is a solid cylindrical brick tower, 28 feet in diameter and 21 feet in height, resting on a square basement 14 feet high. The cylinder was once surmounted by a solid dome or hemisphere of brick, of which only 6 feet now remain, and this dome must have been crowned with the usual umbrella rising out of a square base. The total height of the building could not therefore have been less than 55 feet or thereabouts. The surface has once been thickly plastered, and the style of ornamentation is similar to that of the great temple of Buddha Gayá. General Cunningham identifies this tower with the Indrasila Guha mentioned by Hiouen Thsang, the Chinese traveller, and fixes the date of its erection at about A.D. 500.

On the west side of Jarasindhu's Tower, and almost touching its basement, is a small chamber, seven feet square, filled with rubbish. On clearing at five and half feet in depth the rubbish gave place to brickwork, below which was a stratum of stone, evidently the rough foundation of the

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				building. Externally this building was square, with projections in the centre of each face, and similar in its ornamentations to the basement of Jarasindhu's Tower.	
48	Gayá ...	Giryek ...	A mound of ruins.	On the eastern side of the Panchána river there is an extensive mound of ruins, being half a mile long from north to south and 300 yards broad in its widest part. In the middle of the mound there is a small mud fort, and at the northern end there are several pieces of sculpture collected together from different places; one of these is inscribed and dated in the year 42 of some unknown era, somewhere about the 11th century, or perhaps even somewhat later.	
49	Ditto ...	Dapthu village, in Jehanabad subdivision.	A monolith ...	This extraordinary monolith in the open fields consists of a granite column 53¼ feet in length by an average of three feet in diameter. The capital and pedestal are quadrangular; the former is 86 inches long and 36 in diameter, while the base is 70	

				inches long and 40 in diameter. The shaft has 16 plain sides; at 38½ inches above the pedestal it contracts its diameter suddenly by about three inches. This immense column is lying horizontally on the ground pointing north and south: about half of it is below the surface of the field. This seems to have been the site of a large Buddhist community, and the remains are extensive. There are two temples partly standing. They seem to have had a pillared portico in front, which has since been built up with brick. The door of the shrine in the southern temple is very fine. Outside there is the same curious group of a prince on horseback with the same attendants, &c., as at Konch, only differently arranged.	
50	Shahabad...	Sasseram ...	Shere Shah's tomb.	This tomb, which is still almost entire, stands in a large court-yard, enclosed by a high wall of cut stone, in the eastern face of which is a large gate, the mosque facing the west. The tomb consists of a large octagonal hall, surrounded by an arcade of three Gothic arches on each side below, from which springs a second story, also octagonal, and 25 feet high. It is situated within an artificial tank.	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				The roof consists of three alcoves, and is supported by four Gothic arches, above which is a level terrace forming the first story about 35½ feet high: 6⅓ feet of this height is occupied by a very heavy balustrade and parapet. The terrace is 15 feet wide, and has a small cupola supported by six rude columns at each corner. The second stage consists of a plain wall with a cornice, surmounted by a low parapet. On the top is a small terrace 9 feet 10 inches wide, having at each corner a cupola similar to those below. Above the second stage the outside of the building rises perpendicularly, with a third stage of 16 sides, 11 feet high. There is a kind of false balustrade, from which a nearly hemispherical dome arises. On its summit, again, is a small cupola supported by four pillars. The interior of the building forms an octagon, the sides of which are 54 feet at the base. Each inner side of the gallery is divided	

				into three others by an equal number of arches. In the central arch of seven sides there is a door. The most westerly side is inscribed with sacred sentences, and in the centre with the name of Allah. The great hall ascends as an octagon for about 27 feet, or as high as the terrace above the first stage on the outside, where there is a small rude cornice; above this level each side of the octagon divides into two, and contains a window of stone fret-work. For about 25 feet the wall ascends with 16 sides, which then subdivide into 32, for a height of 11 feet further, where the dome springs. The king's tomb lies in the centre of the hall, with the right side turned towards Mecca.	
51	Shahabad...	Sasseram ...	Selim Shah's tomb.	About half a mile to the north-west of Shere Shah's tomb is situated the unfinished tomb of his nephew Selim, also in an artificial tank. If completed it would have been on the same plan as the other tomb. What remains is an octagonal-shaped building, about 10 or 15 feet high, with some of the arches turned. The banks of the tank have been thrown to a farther distance, and slope gradually to the stairs. The island is about 10 feet above the water, with	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				a stair extending along the whole length. At each corner is an octagonal projection, connected with the island by a narrow passage. The niche for prayer is not so profusely carved as in Shere Shah's tomb, and there are no inscriptions except the name of Allah in the centre.	
52	Shahabad...	Sasseram ...	Guptasar cave	This sacred cave is situated in the centre of the plateau, about seven inches from Shergarh. The entrance lies a little way up the hill, and is about 18 feet wide by 12 feet high. The sides and bottom of the interior are very uneven, with steep ascents and descents; while masses of rocks project irregularly from the sides. The first room extends almost due east from the mouth for about 120 yards, with steep ascents at the end. The farther extremity is called *pátál gangá*, or the river of the pit; but there is no river to be seen. About half way a branch leads off to the south-east, which, after running 90 feet or so, rejoins the main	

				gallery. A narrow passage again leads from this into the west end of a second gallery similar to the first and about 370 feet long. This latter, about 140 feet from its west end, is crossed at right angles by a similar gallery, the south arm of which is the largest, being 80 yards long. It contains the chief object of worship.	
53	Ditto ...	Fort Rohtas ...	Ruins ...	Fort Rohtas, or Rohtasgarh, is so called from the young prince Rohitaswa, son of Haris Chundra, king of the Sun, whose image was worshipped on the spot till destroyed by Aurengzeb. In 1539 Shere Shah captured Rohtasgarh from the Hindus, and began to strengthen the fortifications. But he shortly afterwards removed to a place to which he gave his own name, Shergarh. Man Sing, on being appointed Viceroy of Bengal and Behar, selected Rohtas as his stronghold, and is said to have erected all the buildings now existing about the year 1654. The remains of the fortress now occupy a part of the table land about four miles from east to west and five from north to south, with a circumference of nearly 28 miles. Much of the area is bare rock, but there is a large quantity of red soil. There are 83	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				paths up the rock accessible to men. Of the buildings which these fortifications were intended to defend, but little remains which can be attributed to the Hindus. On the south-east corner of the plateau is an old temple of Rohitaswa, called *Chauri*, where his image was worshipped until destroyed by Aurengzeb. It is situated on a steep peak, commanding a magnificent view of the country beyond the Sone. A stair leads to the summit, the steps of which being entire cannot be much older than the time of Man Sing; but the temple is believed to be much older. Behind it is a small mosque ascribed to Aurungzeb. At the foot of the stair, again, is a small but handsome temple, attributed to Man Sing. Within the gate at Raja ghat it is believed there must have been a very considerable building, which formed the private residence of the commander. In it are two temples; one of them is exceedingly handsome, being covered by a dome, which Dr. Buchanan Hamilton thought surpassed in lightness all the Hindu works that	

				he had ever seen. The other is small and dedicated to some *Tirthankara* of the Jains. The palace, or *mehalserai*, extends from north to south, and has its principal front to the west. It is irregularly built, without any architectural pretensions. The most elegant part in the whole is the door—a large gothic arch with the figure of an elephant on each side. Inside is another arch of equal dimensions, leading into the guard-room, one of the best proportioned parts of the whole building. Its roof is plastered in the alcove form, with many small compartments, similar to the stone roof in English cathedrals. The building where business was transacted is perhaps the most tastefully designed of all. It is called *bara dwari*, or 12 gates, and gives its name to the square in front. In front is an open hall supported by four double columns. The hall within the colonnade was occupied by clerks.	
54	Mozufferpore	Near Sarya, 18 miles south-west of Mozufferpore.	Bhim Sinh's *lathi* or club.	This is a monolith supporting a lion carved in stone. It consists of a plain cylinder about 24 feet high, on the top of which is a pedastal with the lion. The cylinder is in one piece, the height of the whole being about 30 feet. Its depth below ground is unknown,	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				but it must be very great, as some persons once dug down several feet and failed to reach the foundation. The stone is covered with names, many of them English. Of these some date from 1793. Dr. Rajendra Lala Mitra says that this was erected by Asoka in the third century before Christ, and that it has counterparts at Ghazipore and Allahabad. It stands in the court-yard of a Brahman's house, but no religious meetings take place there. Immediately to the north and outside the court-yard there is a ruined brick stupa with a fine old *peepul* tree growing on the top. This place is famous in Buddhist annals as the spot where the second Buddhist synod was held 443 B.C.	
55	Mozufferpore	Hajipore ...	A Buddhist Temple.	There are many temples and mosques at Hajeepore. A temple of a Buddhist character, a double-storied building, about 30 yards square. The carving in Sakhwa wood is indecent; but the masonry work deserves praise, and	

				is of a superior order. The windows in the upper part are of Sakhwá-fretwork; the whole is surmounted by a gilt bell, which gives the temple a picturesque appearance. It is about 30 years old.	
56	Ditto ...	Ditto ...	Jamí Masjíd ...	About a quarter of a mile further up the Gunduck, and close to the Sonpur ghât, is the stone mosque, which is about 30 yards long and 11 broad and faces north. The front is of a plain description. The top consists of three hemispherical domes, the centre one, which is the largest, springs from the inner sides of the other two. Their architecture is very peculiar. They consist of horizontally placed rows of stones, each row being a circle, and each successive circle being smaller than the one immediately below, until the key-stone is reached, which is also circular. The mosque is said to have been built by Hájí Ilyas, when he founded the town which bears his name, nearly 500 years ago.	
57	Chumparun	Simraun on the Nepal frontier.	.....	Simraun, now in ruins, is partly situated in British territory, the frontier line passing through the walls. The river Jamuni flows to the west, while the Nepali villages of Kachorwá and Bhaywánpore bound it on the east and north. The ruins are in	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				the form of a square, surrounded by an outer and an inner wall. The former, which is made of unburnt bricks, is 14 miles in circumference, the latter only 10. On the east side six or seven ditches can still be traced between the walls, while towards the west three or four are apparent. Inside there are the remains of large buildings. The tank, called Isrá, measures 333 yards along one side and 210 along the other. Its sides are composed of the finest burnt bricks, each a cubit square and one *maund* in weight. The remains of palaces and temples disclose some finely carved basements, with a superstructure of beautiful bricks. Some of the stones, which are 5 feet long, 1½ broad, and 1½ deep, must have been brought from a distance of twenty-five miles. Twenty idols have been extricated; many, however, are much mutilated. The citadel or *kotwali chautosa* is situated on the north, and the palace or *ranibas* in the centre; but both only exist	

				as tumuli, from 20 to 25 feet high, covered with trees and jungle. Tradition says that Simraun was founded by Nanuapa Deva, A.D. 1097. Six of his dynasty reigned with much splendour, but the last of the line, Hari Sinha Deo, was driven out in 1322 or 1323 by the Muhammadans.	
58	Champaran	Kesariya ...	Ruins of mounds with stupa.	Two miles south of Kesariya *thana*, on the road to Sattar *ghât*, there stands a lofty brick mound, capped by a solid brick tower of considerable size. It is a ruined mass of solid brickwork, 62 feet in height and 1,400 feet in circumference at the base of the ruins; on the top there is a solid brick stupa, the whole surface of which is ruined excepting at the base, which is still perfect in many places. In the most perfect part there are 15 courses of surface brickwork still in good order, and in two other places there are 10 and 11 courses perfect. From these three points General Cunningham made out the base of the stupa to be 68 feet five inches in diameter. He also estimated the height at 38 feet 7½ inches for the cylindrical portion, and at 12 feet 10½ inches for the dome, or altogether 51½ feet. From the ruined state of the lower mound, compared	

PATNA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				with the perfect state of the base of the upper stupa, General Cunningham infers that the present stupa dates between A.D. 200 and 700, and that it was built upon the ruined mass of a much older and much larger stupa. The practice of erecting stupas on ancient foundations was not uncommon. This ancient monument is known to the people as *Rajah Ben-ka-Deora*. The similar but smaller stupa at Kasiya is also called a *Deora*. In both cases the name belongs to the upper stupa, and not to the whole mass, as all mounds, whether of earth or brick, in this part of the country are named *Bhisa*. Of Rajah Ben the people have no tradition, except that he was one of the five supreme emperors of India. The piece of water immediately to the south of the stupa is also named after him, *Rajah Ben-ka-Digha*, or Rajah Ben's Tank. Less than a mile north-north-east of this stupa there is a low mound with the walls of a small temple	

				10 feet square. The head and shoulders of a colossal figure of Buddha, with the usual crisp, curly locks, are also visible. General Cunningham supposes this to have been the site of a monastery, as the remains of cells are still visible.	
59	Chumparun	Lauriya Araraj...	Pillar ...	Araraj is a village situated about 20 miles to the north-west of Kesariya. About a mile to the south-west there is a lofty stone column, called *Laur*, which bears in well-cut and well-preserved letters several of the edicts of King Asoka. The edicts, which are most neatly engraved, are divided into two distinct portions, that to the north containing 18 lines and that to the south 23 lines. The pillar consists of a single block of polished sandstone, 36½ feet high, with a diameter at the base of 41·8 inches and 37·6 at the top. There is no capital, and the whole has been disfigured by the names which visitors have cut upon it.	
60	Ditto ...	Ditto ...	Ruins at Lauriya Navandgarh or Mathia, including the lion pillar.	About half a mile north-east of Lauriya, and 15 miles north-west-west of Bettia, there are some very extensive remains, consisting of three rows of earthen barrows or huge conical mounds of earth, of which two run from north to south, and the third from	

PATNA DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				east to west. General Cunningham, who visited them, considers them to be sepulchral mounds of early kings before Buddhism arose, and that their date is some time between 1500 and 600 B.C. A small punch-marked silver coin was found on the spot, the date of which is anterior to Alexander the Great; and also a seal of black earthenware, with an inscription in the Gupta character and therefore to be referred to a date some time between the second and third centuries B.C. At the end of the name Atavija is the mystic cross, over it the symbol of Dharamnia, and to the left a trident, which shows that these mounds were certainly occupied by the Buddhists in the second or third centuries before Christ. General Cunningham is unable to determine where the earth forming the barrows came from, as there are no excavations near at hand.	
				A short distance from these barrows stands the lion pillar of Lauriya Navandgarh.	

			This consists of a single block of polished sandstone, 32 feet 9¼ inches high, with a top diameter of 26·2 inches, and a base diameter of 35·5. The capital, which is six feet 10 inches in height, is bell-shaped, with a circular abacus, supporting the statue of a lion facing the north. The abacus is ornamented by a representation of a row of Brahmini geese pecking at their food. The lion is injured in the mouth, and the column bears the mark of a cannon-ball. The people near ascribe this injury to the Mussalmans; and on the pillar is the following inscription:—*Mahi-udin-Muhammad Aurangzeb Bádsháh Alamgir Gházi, San* 1071. The column is much thinner and lighter than the one at Araraj. The edicts of Asoka have been beautifully inscribed, and there are also some unimportant inscriptions in modern Nagri. The pillar is now worshipped as a *phallus*, and is commonly known as Bhim Sinh's *lathi*, or club.	

BHAGULPORE DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
1	Bhagulpore	Khanjarpore ...	A mosque ...	It is in good condition.	
2	Ditto ...	Bowsee, within the Banka sub-division.	A temple ...	This temple is in thoroughly good order, and is used as a place of worship. It was built in 1720 A.D.	
3	Ditto ...	Mandar Hills, two or three miles from Bowsee, within the Banka sub-division.	Ditto ...	This is a Jain temple, built of stone and mortar. It is of considerable antiquity, and its date is not known. It is in a very bad state of repair.	
4	Ditto ...	In mouzahs Bongong and Dhooreah, in the same sub-division.	Two shikargahs	These buildings are in ruins, and are said to have been built by Shah Suja, a brother of the Emperor Aurungzeb, about 260 years ago.	
5	Ditto ...	Colgong ...	A mosque ...	This mosque is in bad condition.	
6	Ditto ...	Peerpointee ...	Ditto ...	This mosque is in a good condition.	

7	Ditto ...	Jehangeerah rock, near the Sultangunge station.	A temple ...	This temple is used as a place of worship, and is in good order.	
8	Ditto ...	Town of Bhagulpore.	A mausoleum	This is a very pretty building, built about 200 years ago by one Ibrahim Hussain Khan. It was repaired in 1845 by the Magistrate of Bhagulpore, and is still in good condition.	
9	Ditto ...	Mohulla Kubeerpore, in the town of Bhagulpore.	A temple ...	This is a fine large Jain temple about 200 years old, and in good condition.	
10	Ditto ...	Mohullas Mullachuck and Khalifabagh, in the town of Bhagulpore.	Two mosques	These are in good repair, and used as places of worship. They are about 200 and 150 years old respectively.	
11	Ditto ...	Buraree, near Baboopore.	Ditto ...	These are in very bad condition.	

BHAGUPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
	Maldah ...	.....	.....	This district owes its historical importance to the fact of its containing the sites of two successive capitals of Bengal, namely Gaur and Peruah or Panduah. Both these cities are now almost levelled to the ground, and are overgrown with jungle, but the ruins that remain reveal sufficient traces of their former magnificence.	
	Ditto ...	Gaur ...	.....	Gaur was the earlier of the two capitals, and in historical associations and in size by far the more important. The time of its foundation is, however, uncertain. All that can be ascertained is that it was the metropolis of Bengal under its Hindu Kings, and that it was conquered in 1204 A.D. by the Mahomedans, who retained it as the chief seat of their power in Bengal for more than three centuries. When the Afghan Kings of Bengal established their independence, they transferred the seat of Government to Peruah, and to build the public structures of their new capital, plundered	

Gaur of every public monument that could be removed.

Peruah was shortly afterwards abandoned, and the royal residence was re-transferred to Gaur, which continued to be the capital of Bengal so long as its kings retained their independence of Delhi. Dr. Buchanan Hamilton is of opinion that the desolation of Gaur commenced from the time (about 1639 A.D.) when Suja Shah, brother of Aurungzeb, made Rajmehal the capital of Bengal.

The ruins have been a quarry, not only for the brick houses of the neighbouring towns and villages, but also for the palaces of Moorshedabad. The jungle still reigns supreme over the half obliterated ruins of walls, forts, and palaces. In 1874 Government sanctioned Rs. 300 for the preservation of the ruins, but the amount was expended only in clearing the jungle round some of the principal buildings.

The city proper, *i.e.* the part within the great continuous embankment, is 7½ miles from north to south, and from one to two miles from east to west. The south, east, and west sides of the city were protected by natural defences, namely, the rivers Ganges, Mahánáddi, and the junction of these two

BHAGULPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				rivers. On the north an artificial bulwark was required. A line of fortification about six miles in length extends in an irregular curve from the old channel of the Bhagirathi at Sonatala to near the Mahánánda at Bholáhát. The rampart is about 100 feet wide at its base, and is mainly composed of brick. In the western portion of the city there is the large Sagar Dighi, the most celebrated artificial piece of water in Bengal. It is 1,600 yards in length and over 800 in breadth. The banks are built of brick, and the water remains good at the present day. In the neighbourhood are the two most frequented places of Hindu devotion in the district.	
12	Maldah ...	Gaur ...	The Khajeki Masjid, or Small Golden Mosque.	This mosque was built of stone in the reign of Sultan Husáin Shah, King of Gaur, who died 927 Hijri. It is in good preservation. There are three large stones detached opposite the northern gate, the tops whereof are carved. The pillar to the right of the	

				doorway, which threatens to fall, when an old tree which has grown into it has decayed, contains a number of interesting stones. There are also some handsome carvings on the door. There are in the neighbourhood three large stones with inscriptions, at the house of Nuzzur Ali Shah, a descendant of a spiritual guide of Aurungzeb, the largest one being beautifully carved. They are said to be 250 years old, and it is not known whence they were brought to the place where they now are.	
13	Ditto ...	Ditto ...	The Rajbibi Mosque.	This is a small mosque built of brick, but is not of much interest. Specimens of carved bricks are, however, obtainable from it. The jungle was cleared in 1876.	
14	Ditto ...	Ditto ...	The Daras Mosque.	It is a handsome brick building, so called from a college which stood near. An inscription now on a new mosque at English Bazar is supposed to have belonged to the former, which, if so, was built in 907 Hijri by Sultan Husáin Shah. Some of the interior carvings have been carried off. The jungle around this building has been cleared.	

BHAGUPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
15	Maldah ...	Gaur ...	The Gunmat Mosque.	It is a large stone building without inscription. There are no mouldings nor anything characteristic now remaining. Gold ornaments and coins are said to have been found in a fresh-dug hole inside. There are some ornamental stones within the building. The jungle surrounding this mosque was cleared at Government cost in 1876.	
16	Ditto ...	Ditto ...	The Charkhana or Chika Masjid.	It is called Chika-Masjid from the bats which now fill it. It is situated near the palace, and is supposed to have been either a court-house or a prison. It is said to be very ancient, but bears no inscription.	
17	Ditto ...	Ditto ...	The Luka Chippi, the Hide-and-seek Lodge.	This is a two-storied and imposing looking city gate situated near the palace. There is nothing characteristic in it nor in the tombs which adjoin, one of which, Futteh	

				Khan's, is well preserved, but shows little skill in workmanship.	
18	Ditto ...	Ditto ...	Kadem Rássúl	This is a small square mosque of brick, and has been attributed to Husáin Shah, but according to the inscription was built by his son Nazrat Shah in 937 Hijri, in honor of the prophet's foot-print, which is preserved within. The carved brick front is in good repair, and is worthy of being kept entire. The inscription in front of the building is legible and well preserved. An inscription belonging to another building has been placed over the gateway.	
19	Ditto ...	Ditto ...	The Dakhal Darwazah.	This is a large city gate of brick and was built by Husáin Shah, who died 927 Hijri. The building is a fine strong one, in excellent preservation; only the south face, in which trees have taken root, is likely to fall. There is a complete flower in brick-work to the left, and a carving in brick above the doorway, which are fair specimens of work, but will probably be lost in a few years. The north side is better preserved, and is likely to last long. Inside are some very beautiful brick carvings resembling stone. The Government spent Rs. 100 in 1875 in clearing the jungle round this building.	

BHAGULPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
20	Maldah ...	Gaur ...	The Golden Mosque, Sona Masjid, sometimes called, Caradári near Ramkalee.	This was built by Nazrat Shah in 932 Hijri, and is the remains of a fine stone building. A slate which formed part of the base of one of several carved arches is detached. Many of these arches have been entirely spoiled, but it is desirable that no injury should be done to those which remain. The jungle round this building was cleared by Government in 1875.	
21	Ditto ...	Ditto ...	The remains of the palace wall Bais Guzgi.	These are remarkable for strength and height, but have no artistic interest.	
22	Ditto ...	Ditto ...	The minaret of Firetsa.	This is a high tower, with remains of a room at the top. There are good stone carvings at the entrance to the stairs, some feet above the ground.	
23	Ditto ...	Ditto ...	The "Umer-kazi" Mosque.	There are good, well-preserved brick carvings on this mosque.	

24	Ditto ...	Ditto ...	The "Natin" Mosque.	This was entirely built of coloured bricks, but has no inscription or record of date. The work even in its present state has a pleasing effect as a whole. Government caused the jungle round this building to be cleared in 1875.	
25	Ditto ...	Ditto ...	Chand Soudagar's buildings.	The only remains consist of a large number of grey and black polished stone pillars.	
26	Ditto ...	Ditto ...	Chamkoote ...	There are variously coloured bricks in this old building, but they are likely to fall, from a tree having spread its root among them. The jungle round this place was cleared by Government in 1876.	
27	Ditto ...	Ditto ...	The Kotwali Darwazah ...	This is a handsome gate of brick in the south wall of the city, and is in excellent preservation. If an inscribed stone on the roadside, less than half a mile off, belongs to it, the building was constructed by Sultan Mahomed Shah in 860 Hijri.	
28	Ditto ...	Village Mohadipore, near Gaur.	Two old mouldings.	The district officer in 1875 saw these mouldings built into houses. One of these is very beautiful and excellent as a specimen, though somewhat injured by fire.	

BHAGULPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
29	Maldah ...	Village Mohadipore.	Dhun Chuck...	An old front of this mosque with 31 columns is now existing. The inner ornamentation comprises carved and coloured bricks. Large trees are growing out of it. Their tops were cut off at Government expense in 1876.	
30	Ditto ...	Ferozepore ...	Jumma Masjid, Tomb of Shah Niamut - Ullah.		
31	Ditto ...	Dheegee, near Sadullapore.	Jumma Majsid		
32	Ditto ...	.....	Mausoleum of Peran Peer.		
	Ditto ...	Peruah or Panduah.	.....	This city is about 20 miles from Gaur and six from Maldah. It has no apparent advantages of site. It was not accessible by water, and was probably then, as now, surrounded by almost impenetrable jungles. It is in all respects less noteworthy than Gaur, though it contains some remarkable specimens of Mahomedan architecture. The chief objects of interest are the following :—	

				On approaching the ruins from the south of the city, the first two objects which attract attention are the monuments of Mukhdam Shah Jalál and his grandson, Kútab Shah, who were the two most distinguished religious personages under the early Mahomedan Kings of Bengal. Numerous pilgrims repair hither at all seasons and from all parts of Bengal.	
33	Ditto ...	Peruah ...	Bari Dargah or monument of Mukhdam Shah Jalál.	It has some appearance of antiquity, but is spoiled by whitewashing and tawdry ornaments inside. The monument consists of a small square area entered at the south-east corner. To the right of the door is a little chamber, in which the saint used to perform his devotions. On the west is a plain mosque, and the two remaining sides are occupied by a refectory and a tank. There is a window of carved stone and two handsomely carved stone pillars, and a fragment of a stone rail. Opposite is a brick dome with the tombs of three persons unknown. The tomb of the saint is not here, but at Gaur.	
34	Ditto ...	Ditto ...	A large Hindu carving in stone.	This lies near the above object. It is a large Hindu carving in stone of a fabulous alligator, broken in two pieces and mutilated.	

BHAGULPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				The district officer has removed it, as interesting for its curious workmanship and probable antiquity.	
35	Maldah ...	Peruah ...	Kútab Shah's graveyard.	Kútab Shah's graveyard has many tombs of interest with inscriptions. The place is held sacred still. An inscription, now in his "Chillakhana," is said to record his death in 833 Hijri. There are also several carved stone pillars; the one opposite the saint's head, and said to have been put up more recently, has a short inscription. The monument occupies a large space. In the centre are the remains of Kútab's dwelling-house, now in ruins; some of the apartments of the house are lined with tiles which yet retain their enamel of various bright colours. South of the house is an irregular quadrangle, enclosed by a brick wall about 100 yards in diameter. On one side is a square tank edged with cut stone, and on another a ruinous mosque, while at the south-west corner are the tombs of Kútab and his father, who was also a saint of great repute.	

36	Ditto ...	Ditto ...	The Gharikhana of the Choti Dargah.	This has a door of carved brick, with an arch, and two large and four small pillars, all of stone well carved. Near are two large copper drums said to have been presented by Kassim Ali, Nawab of Bengal.	
37	Ditto ...	Ditto ...	The Kútab Shah's monument.	This is built of brick, with facings of stone, and there is a good deal of stone carving inside, including flowers in stone work. Stone columns lie about, and the place is generally in ruins.	
38	Ditto ...	Ditto ...	The Barra Darwazah.	This is situated near the preceding object, and is built of brick, with stone facing and stone entrance. It bears a long inscription, but has no good carvings.	
39	Ditto ...	Ditto ...	Old bridge ...	Under this bridge are Hindu carvings of an elephant and god firmly built into the walls.	
40	Ditto ...	Ditto ...	Adinah Masjid, including the tomb of Sikandra.	This is by far the most celebrated building in this part of India. Though partly in ruins, it is yet the most remarkable example which exists of Pathan architecture. It is a quadrangular building, consisting chiefly of cloisters, which surround a central area of the same form. It extends nearly 500 feet from north to south, and 300 feet from east to west. According to	

BHAGULPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Mr. Fergusson, the ground plan and the dimensions are exactly similar to those of the great mosque at Damascus. The east side, through which the building is entered by an insignificant door, is 500 feet long and 38 feet wide between the walls This space is sub-divided by means of transverse brick walls and stone pillars into no less than 127 squares, each of which is covered by a small dome. The northern and southern sides are constructed on the same pattern, but, being shorter, contain only 39 domes each. The height of all three is about 20 feet, including a broad ornamented cornice; towards the quadrangle they open inwards with arches, which correspond to the squares. On the outside are many small windows, highly decorated with carved tiles disposed in arches. The western side of the building, that which faces towards Mecca, is composed of a central apartment, the mosque proper, and two wings. The mosque is 64 feet from east to	

west, 32 feet from north to south, and 62 feet in height from the floor to the centre of the dome by which it is covered. It contains the usual niches on the western wall, towards which the worshippers turned their faces, and a pulpit. These are polished and highly carved. The southern wing is similar in design to the other sides of the building, and contains 90 domes. Its west front, however, is closed by a blank wall, in which are niches corresponding to the 15 rows of arches which here terminate the cloisters. In this wing the common people worshipped. The northern wing only differs in so far as it contains a raised platform for the royal worshippers. This platform, called the Bádsháh-ká-takht, is suported upon thick columns, and elevated about eight feet from the floor. It is 40 feet wide and 80 feet long, and covered by domes of no greater height than those over the rest of the building. The adjacent wall contains four niches and two doors, which are minutely carved and ornamented with passages from the Koran. These doors, through which is the only entrance to the platform, communicate directly with the chamber in which is the tomb of Sikándra, on the same level with

BHAGULPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				the platform. This chamber is 38 feet square, and has been covered by nine domes of an even height with all the others. The grave is in the centre, composed of brick, and without ornament, but it now lies empty, having been opened in search of treasure. The outer front of this west side, though rendered irregular by the projection of the tomb, is the most entire portion of the building, and has been the most highly ornamented. It bears an inscription which fixes the date of the erection of the building by Sikándra at A. H. 707, or 1307 A.D. The stone-work, which is 11 feet high, is quite plain. The brick-work surmounting it, which raises the entire height to 23 feet five inches, is sub-divided into minute portions, and most elaborately carved. The doors and windows on this side, which are of stone, are the parts of the whole which have been executed in the best taste. They are of very different styles, having apparently been taken from different Hindu buildings.	

				The carvings of the human figure upon the materials have been carefully obliterated by Mahomedan masons, but yet traces of them can everywhere be detected on a close inspection. There is no calcareous marble any where in the building. The rougher parts are of granite, out of a single block of which some of the pillars supporting the domes are hewn. The more polished parts are made of indurated potstone, impregnated with hornblende. The total number of domes is variously given by different authorities, but cannot be much less than 400. It is the great number of small domes which forms the peculiar feature of Pathan architecture of this period.	
41	Maldah ...	Peruah ...	Satásgarh, or 60 towers.	This is supposed to have been the royal palace, altogether enveloped in the most dense jungle. There is little to be seen beyond a large tank, on the banks of which are numerous small buildings, connected with each other, which have evidently been used as baths. Near the tank also there is a curious arched passage. Bricks in plenty are about.	
42	Ditto ...	Ditto ...	Eklákhi mosque.	It is so called, as it is supposed to have cost a lakh of rupees. Though the materials are chiefly brick, it is the handsomest building	

BHAGUPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				in the place. It forms a square, with a frontage of 80 feet, roofed by a dome, with a small turret at each corner. The walls outwardly have been ornamented by carved tiles, and the dome within has been neatly plastered. It is lighted by three small doors, one in each side, and internally forms an octagon. Much of the ornamented brickwork has been carried off. Trees have taken root round the dome, but they have been cut out at Government expense. Over the entrance is a curious stone with a Hindu idol carved on it, and only slightly injured. About the doorway are other stones, in which might be detected parts of representations of the human figure, and the original carvings on which must therefore be Hindu.	
43	Maldah ...	Old Maldah ...	Two mosques	These mosques are built of carved brick and in part of stone. The smaller one is not now used. The larger one is still in use. The pillars at the entrance are of handsomely	

				carved stone, and there is an inscription over the doorway. It is a large building.	
44	Ditto ...	Ditto ...	Tomb of Moorbatoo Balem.		
45	Ditto ...	Ditto ...	Sij Dahgah ...	A large wall.	
46	Ditto ...	Ditto ...	Tomb of Allalkeg.		
47	Ditto ...	Ditto ...	Tomb of Prince Enaetullah.		
48	Ditto ...	Near thana Maldah.	Caravanserai of Feroz Shah.		
49	Ditto ...	Near Maldah ...	Jumma masjid		
50	Sonthal Pergunnahs...	Hadut, about four miles from the Town of Rajmehal.	A jumma masjid.	This is a very beautiful building, built in 1592 by Mán Singh, Akbar's Rajput general. It was originally intended for a temple, but was afterwards turned into the jumma masjid for fear of the Emperor. It is in a very bad condition. The ruins occupy an extensive area.	
51	Ditto ...	Rajmehal ...	A bridge ...	This bridge, which was built about 250 years ago, has five piers, and is a very fine Mussulman structure. It measures 236 feet	

BHAGULPORE DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				in length, 24 feet wide roadway, 28 feet six inches centre elevation, three feet five inches height of balustrade, and two feet six inches width of balastrade. It has six pointed arches 10 feet span, five piers with cutwaters at both the wings, four round bastions, one at each corner, with top for prayer. It is in good condition.	
52	Sonthal Pergunnahs.	In the town of Rajmehal ...	A large mosque.	This mosque, which was built about 250 years ago, is in a good state of preservation. Some years back it was converted into a residence by the railway officials, but its outer aspect is not altered.	
53	Ditto ...	Ditto ...	Sangi dálán ...	This is a stone hall built about the year 1639 by Sultan Sujá for his own residence. It is now in ruins. According to Dr. B. Hamilton, it consisted of four courts, probably surrounded by a high wall, of which no traces now remain. The two eastern courts led to the palace, and the two western to the Diwan kháná, or hall of audience.	

				The palace was built in the form of a quadrangle, and the side which faces the river had a projecting terrace called *takht* overhanging the Ganges.	
54	Ditto ...	In the village of Bahadurpore, twelve miles north of Pakour.	A Hindu temple.	Of unknown age.	
55	Ditto ...	In the town of Deoghur.	Hindu temples.	These temples, built about 385 years ago, are the famous Baijnath Temples, in a very good state of preservation, and used as places of worship, where a large number of pilgrims assemble every year. The group of temples, 22 in number, are surrounded by a high wall enclosing an extensive courtyard paved with Chunar freestone, which serves to keep the courtyard clean. All the temples but three are dedicated to Mahadev; the remaining three are dedicated to his wife, Gaurá Párbátí. The pinnacles of the male and female temples are connected by silken ropes 40 or 50 yards in length, from which depend gaudily-coloured cloths, wreaths, and garlands	

BHAGULPORE DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of flowers and tinsel, the whole symbolising the bond of marriage. At the western entrance to the town of Deoghur is a masonry platform about 6 feet in height and 20 feet square, supporting three large monoliths of contorted gneiss rock of great beauty; two are vertical, and the third is laid upon the heads of the two uprights as a horizontal beam. These massive stones are 12 feet in length, each weighing upwards of seven tons; they are quadrilateral, each face being 2½ feet, or 10 feet round each stone. The horizontal beam is retained in its place by mortise and tenon. By whom, or when, these ponderous stones were erected, no one knows. There is a faint attempt at sculpture at each end of the vertical faces of the horizontal beam, representing either elephants' or crocodiles' heads.	

ORISSA DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
	Cuttack ...	.....	.....	The archæological remains of the Cuttack district are confined to the ruins at Jajpore and the antiquities of the Alti Hills.	
	.....	Jajpore ...	.....	Jajpore is said to have been from the earliest times a place of importance, and, after Pooree, by far the oldest town in the province. At a place called Nurpuddu, about two miles south-east of Jajpore, there is a mound covering the ruins of the palace of the founder of the Kesari dynasty. It is possible that excavations here might bring some ancient remains of value to light. Assary Bhim Deo, the second and by far the most eminent of the Ganga dynasty, who is said to have ascended the throne in 1174, is stated to have held his court permanently at Jajpore during the earlier part of his reign. During the period from this time to about the middle of the 14th century, the best of the ancient remains at Jajpore were most probably constructed.	

BHAGULPORE DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of flowers and tinsel, the whole symbolising the bond of marriage.	
				At the western entrance to the town of Deoghur is a masonry platform about 6 feet in height and 20 feet square, supporting three large monoliths of contorted gneiss rock of great beauty; two are vertical, and the third is laid upon the heads of the two uprights as a horizontal beam. These massive stones are 12 feet in length, each weighing upwards of seven tons; they are quadrilateral, each face being 2½ feet, or 10 feet round each stone. The horizontal [illegible] ained in its place by mortise [illegible] m, or when, these [illegible] one knows. [illegible] at	

2	Ditto			o, capit round lands are s into the shap the upper portion forms a square of abou if intended to support a . About half a mile from this the sacred vulture of Vishnu, the column is said to have supp the time of the Mogul invasion,

earliest
and, after
wn in the pro-
Nurpuddu, about
of Jajpore, there is a
the ruins of the palace of
of the Keesri dynasty. It is
that excavations here might bring
ancient remains of value to light.
Ishim Deo, the second and by far
the most eminent of the Ganga dynasty,
who is said to have ascended the throne
in 1174, is stated to have held his court
permanently at Jajpore during the earlier
part of his reign. During the period from
this time to about the middle of the 14th
century, the best of the ancient remains at
Jajpore were most probably constructed

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				In 1558, during the reign of Mokand Deb, Kálápáhár invaded Orissa, and the battle field is still shown near Jajpore, where the Mussulmans obtained the victory. Kálápáhár then threw down the colossal statues of the Hindu gods, which have lain prostrate for nearly three centuries. The most important of the antiquities of Jajpore, arranged in order of time, are the following :—	
1	Cuttack ...	Santomadhab, about a mile from Jajpore.	A colossal image.	It is the image of a male deity, the lower half of which is buried under roots and logs, and the upper half, which is nine feet in length, is exposed. The head alone, from the chin to the edge of the head-dress, is about 4½ feet long; the top of the head is flat, and the head-dress is of a most peculiar kind, something like what one sees in the old Egyptian sculptures. The hair is curly, and the ears are large and pendulous. From the chin to the waist is about 4½ feet. It is 5½ feet across the upper part of the breast, and the whole figure must have been 18 or 20 feet high.	

				The stone is not the *mugni* or chlorite slate, of which the other colossal images near Jajpore are made, but a coarse reddish granite. The nose is broken off.	
2	Ditto ...	Chandeswar, Jajpore.	A monolith ...	This is about 22 feet high, and stands on a pedestal made of three enormous blocks of stone, each about five feet long, five feet broad, and about two feet thick. The monolith itself is 3½ feet square at the bottom; it is bevelled off for some inches at each corner, and then runs up into a fluted shaft for about 20 feet. The circumference of the column where the fluting begins is over 11 feet, and the height is thus about six diameters. On the top of the monolith is another enormous stone over six feet high, wrought into a regular capital. The lower part of the capital is round for about 4 feet up. On this garlands are sculptured; then the stone is cut into the shape of a lotus calix, on which the upper portion rests. This upper portion forms a square of about 4½ feet, and looks as if intended to support a statue of some sort. About half a mile from this column is found the sacred vulture of Vishnu, *garur*, which the column is said to have supported till the time of the Mogul invasion, when	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Kálápáhár pulled it down with some difficulty. The Mahomedan General attempted to pull the column down by chains and teams of elephants, but failed. The enormous capital of the column appears to have been moved an inch or two from its position, but the monolith remains as firmly fixed as on the day it was set up. At the corners of the square portion of the capital and of the square part at the bottom of the monolith holes have been drilled, as if for ropes or chains to pass through. This column is really well sculptured, and the workmanship shows a considerable advance on that of the statue of Buddha. The *garur*, which is said to have crowned this column, is in a *pucka thakurbari* about half a mile from Chandeswar. It stands on a sort of base, corresponding to the capital on the top of the monolith. This base is about three feet high and of one block of *mugni* stone. At its lowest part it is round, about 9½ feet in circumference, and adorned with sculptured heads of lions. Over this	

				the stone is, like the capital of the monolith, cut into the shape of a lotus calix. This is 12 feet in circumference. The stone then is left a square platform. On this platform, four feet two inches in size, stands the *garur* itself. The *garur* is of another and more modern style of art. The whole figure seems of modern manufacture. The figure is in a kneeling position, and is four feet high. It is fastened to the square platform with lime. That the base, however, on which this figure stands belongs to the monolith there is this additional proof, that in the four corners of the platform holes are drilled exactly as in the corners of the monolith and its capital.	
3	Cuttack ...	Jajpore ...	Three images of Káli, Varáhini, and Indráni.	Of these and of the seven figures in the gallery on the river bank, Sterling, in his work on Orissa, pages 37 and 38, gives the following account:— At the back of a high terrace supporting the cenotaph of Syed Bokhari, a Mussulman Saint, three colossal statues of Hindu divinities are shown. They lie with their heels uppermost on a heap of rubbish, in precisely the same position apparently as they assumed when tumbled from their	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				thrones above by the Mussulman conquerors of the province, who destroyed a celebrated temple at the spot, and further desecrated it by erecting on its ruins a shrine and mosque of their own worship. The images are cut in alto-relievo, out of enormous blocks of the indurated *mugni* or chlorite slate rock, and measure about 10 feet in length. They represent Káli, wife of Siva, Baráhini, the wife of the Boar Avatar (incarnation of Vishnu) and Indráni, the lady of Indra; and though the subjects are grotesque, the execution is distinguished by a degree of freedom, skill, and propriety, quite unusual in the works of Hindu sculptors. The first is a disgusting, but faithful representation of a ghastly figure, a colossal naked body, with many of the muscles and arteries exposed to view. Her hair is brushed back under a snake fillet, with a death's head over her forehead, and the distended hood of the cobra as a canopy above. Her serpent tresses fall down in	

twisted horror over her cheek. An endless string of skulls winds round her neck, her breast, and whole body. She sits upon a kneeling diminutive figure of her husband Mahadev, and the whole rests upon a lotus-leaved pedestal. The second has a boar's head and a huge pot-belly like that of Ganesa. Magnificent bracelets adorn the wrists and shoulders of her four arms. Heavy necklets almost hide the bosom and waist, which her drapery leaves half bare. Bell-bangles encircle her ankles, crescent-shaped ear-rings depend from her ears, and on her head she wears a jewelled tiara, with the hair done up into a tower of curls, and a heavy tress falling upon each shoulder. She sits on a finely-carved buffalo. The third sits in calm majesty with an admirably-cut elephant as her footstool. A muslin drapery (*sari*) falls in delicate curves to her feet, and is fastened by a girdle at the waist. Elaborate ornaments cover her breast, and her hair towers up in a cone of curls interwoven with rich gems, with a single massive tress hanging down upon either shoulder.

On the banks of the river there is a sort of raised gallery filled with mythological sculptures, amongst which seven large

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				colossal figures of the female divinities called Matris are particularly remarkable. They are said to have been recovered lately out of the sand of the river, where they were thrown by the Moguls, on their shrines being destroyed by a mahajun of Cuttack, who built the edifice in which they are now deposited. They differ little in style and dimension from those above described, but appear to be cut out of blocks of basalt or green stone, instead of chlorite shist. They are styled respectively Káli, Indráni, Kumari, Rudráni, Varáhini, Vaishnavi, and Yama Mátri. The figure of Kali is sculptured in a very spirited manner. She is represented with an axe in one hand and a cup full of blood in the other, dancing in an infuriated attitude, after the destruction of the giant Raktavija, and trampling unconsciously on her husband, Mahádev, who, as the fable runs, had thrown himself at her feet to solicit her to desist from those violent movements which were shaking the whole world. That of Yama	

			Matri, the "mother of Yama," is also a very striking and remarkable piece of sculpture. Her form is that of a hideous, decrepit old woman, seated on a pedestal, quite naked, with a countenance alike expressive of extreme age, and that sourness of disposition which has rendered her proverbial as a scold. There are likewise fine representations in this mythological gallery of the Narsingha Avatar, and the giant Rávana, with his numerous heads and arms.		
			The old Hindu temple opposite the kachari, from which the three figures of Káli, Indráni, and Varáhini, were raised, has been appropriated by the Mussulmans to two of their *pirs* or saints.		
			The enclosure is about 200 by 100 feet broad. About 70 feet back from the entrance there is a raised terrace of massive masonry about 15 feet high. There are two flights of stairs leading up to it on each side. Between the two flights of steps the terrace projects 26 feet. On this projection is the tomb of Syed Bokhari. All round the wall on the west side of the terrace are niches about 3½ feet high. They are something in the shape of Gothic arches, and are possibly of Mussulman construction.		

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
4	Cuttack ...	Jajpore ...	The bridge at Tatulumal.	This is a very peculiar eleven-arched bridge not far from Jajpore. It is similar to the one called the Áthára Nullah bridge near Pooree, the arches being formed entirely by corbelling or making each successive layer of masonry overlap by five or six inches the layer below, until the two piers come at the top to within a foot of each other. In this space a long narrow block of stone is laid as a sort of key-stone. Over the key stone, transversely, enormous blocks of stone, some of them 4½ feet long and half that in breadth, are laid apparently with the view of making the upper layer of the piers on each side grip the key-stone. Each of the layers is formed of stone about a foot thick. The lower half of these stones, at the openings or arches, is bevelled off for about six inches, the upper half being perpendicular. In this way each side of the arch resembles an inverted stair with the edges of the steps worn off. The whole bridge is about 240 feet long and 32 feet broad, and each	

of the piers is about 10 or 12 feet wide. The arches or openings are small near each end of the bridge, and become larger in the middle.

The height of the central openings is about 9 feet, and the width about 10 at the bottom. The smallest openings are 5 feet high and 6 feet wide at the bottom. The abutments at each end are of laterite; in the centre the masonry is of course red granite. In the highest arch there are about 12 tiers of masonry above ground. There are two points, however, in the bridge which tell somewhat against its antiquity. The first is that in various parts of the piers and under the openings or arches one notices stones which have evidently formed parts of another and older structure. Here and there one notices on the cornice of stones bits of chequered carving, and on the centre of the piers on the upper or flood side of the bridge there are a number of stones with bas-reliefs on them. These bas-reliefs are disposed with a certain regularity in the centre of each pier, but it is evident that they have come from an older structure, and been fitted into this. One of these is a carving probably intended for a representation of

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Buddha in a sitting posture. It has got the square broad face and long ears, and heavy head and feet one sees in figures of Buddha. The other point that tells against the antiquity of the bridge is the two kinds of stone used. The laterite of the abutments and of one or two of the smaller side arches, and the coarse granite of the centre arches would indicate that at least the masonry of the centre arches is of more recent construction than that at the side. In any case, however, the bridge must have been constructed before the Mogul conquest of Orissa, and possibly the explanation of the difference in the stones is that the centre arches of laterite, having fallen in, the ruins of some Buddhist temple were used to re-build it.	
5	Cuttack ...	Jajpore ...	Temple of Barranath.	This is on the north bank of the Baitaraní. On the river face of it there is a stone revetment about 800 feet long, and 12 courses of masonry high near the entrance to the temple. There is a similar, but	

				smaller, revetment exactly opposite, on the south bank at the temple of Jagannath. There is nothing very remarkable about the temples themselves. In front of the door of the temple of Barranath are two figures of lions rampant, resting on their haunches. These are fairly well executed, but they have been daubed over with lime.	
6	Ditto ...	Ditto ...	The Mosque of Abu-Nasir Khan.	This is rather an interesting building, constructed in 1681, and is about 70 feet long by 80 broad. It has four minarets on the east face, those in the centre small, the two at the outside large. From the ground to the summit of the two highest minarets may be about 50 or 60 feet. On the roof are three domes, the largest is in the centre, and measures about 80 feet in circumference at the spring of the arch. These domes are mere coverings to three flat-groined domes which form the roof of the interior. There are openings to the interior of the domes on the roof, and very possibly they were used, and are used, as places of concealment. The stair leading up to the roof is broken down, and the whole building is in a state of decay. Young *peepul*	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				trees are splitting up the minarets, and the river is eating away the foundations on the river face. The whole building will fall to pieces in the course of a few years. It is still used as a place of worship by the Mahomedans. There are three Gothic doorways on the east face. Over the centre one is a Persian inscription, of which the following is a translation:—	
				"In the time of Aurungzeb, whose splendour reaches the stars, and will remain as long as the stars endure, in the time of the Nawab, whose virtues are altogether beyond praise or description, the Nawab established in the city of Jajpore a mosque of such magnificence that the domes of it make the sky conceal itself. If you desire to hear the messages of the angels, spend a night in it. Abu Nasir Khan reigned when the mosque was erected, then was the time of Abu Nasir Khan." The last few words, "zamani Abu Nasir Khan," from the arithmetical value of the letters in them, give	

				the date of the building, 1098 Hijri, corresponding to 1686 A.D.	
	Cuttack ...	Alti Hills, Jajpore.	.....	These hills are a perfect mine of archæology, and one which has not yet been thoroughly explored. The place was once evidently the site of an extensive Buddhist monastery, and further research may bring to light other interesting remains.	
7	Ditto ...	Ditto ...	An old Buddhist Temple.	The principal hill has two peaks, on the lower of which are the ruins of two very ancient structures placed at a distance of about 400 yards from each other. One of these stands on a bold prominence. The ruins appear to be the remains of an old Buddhist temple, and consist of massive slabs of granite whitened with age. The *mandapa* or porch is a complete ruin, portions of monolithic pillars, seven to eight feet in height, only standing on the corners of the basement, with the figure of a god cut in the pedestal of one.	
8	Ditto ...	Ditto ...	Temple Básuli Thakurani.	The other structure, which stands on the pass between the two peaks, was built on the same plan as the first, consisting of a porch and a cella, surmounted by a small pyramidal tower. This is in a better state of preservation. The roof of the porch has	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				given way, but that of the cella still stands. It has no columns, and is formed of solid walls with niches in the interior for the figure of Buddha. This temple is dedicated to Básuli Thakurani, who is represented by a rudely-shaped clay model of a human face covered with red paint, and draped in coarse *dhoties.* There are five figures of Buddha standing in niches on the outer side of the walls of the cell. The images are all exactly alike, and are fine pieces of sculpture.	
9	Cuttack ...	Alti Hills, Jajpore	The mosque of Takht-i-Sulaiman.	This mosque stands on the southern face of the Alti Hill, 2,500 feet above the level of the country. It is a plain stone building consisting of a single room, surmounted by a dome. It faces the east. In front there is a platform surrounded by a thick wall, with a gate. Towards the west high and rough peaks overlook the building, but to its north a high terrace has been raised for the reception of *darvishes* and pilgrims. Its white walls form a conspicuous mark on	

the hill side, which can be seen for many miles to the south. The ascent is from the east, and consists of a steep road paved with rough stones, which still retain some semblance of steps. On the southern side of the mosque, on the edge of the precipice, is the sacred tank, a small shallow hole about 10 feet by 8 and 3 deep cut in the rock. It is now dry, but the legend is that it was formerly a spring of water formed by Sulaiman's striking the rock with his staff. The tank was said to have been full of water till Shuja Uddin's time, when a soldier of his army having outraged a female pilgrim to the shrine, the *lympha pudica* dried up, and has never flowed since. The soldier and his unchaste companion were buried at the foot of the hill, and every passer by throws a stone on the grave, which has thus become a huge mound or cairn by the roadside.

The following is a translation of the Persian inscription on three slabs of black chlorite, one over each door of the mosque, date 1132 Hijri:—

"When Shuja Uddin Mahomed made this shrine, that from it might shine the light of religion, I sought from my heart the year

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				of its tarikh, that the building of it might be made evident. "Cease from the endeavour and say," quoth the inspiration, "(it is) the envy of the highest paradise." The hill on which this mosque stands is called by the Hindus *baradihi* বড়দীহি, or great site.	
10	Cuttack ...	Alti Hills, Jajpore	The gateway at Udaygiri.	The great glory of Udaygiri* is the gateway, which consists of two upright slabs of stone, supporting a third as lintel. Its dimensions are as follows:— Height of opening ... 5 feet 5 inches Breadth of " ... 2 feet 3½ inches Thickness of stone ... 1 feet 3½ inches The two side jambs are divided into bands separated by grooves ¾ of an inch wide and 2¾ inches deep. The panel or band nearest the doorway is carved with a continuous wavy creeper, up which human figures are climbing in grotesque attitudes.	* Or Sunrise Hill, so called from the fact of its being the first point in Orissa on which the sun's rays light every morning, in spite of the 50 miles of low land between it and the Bay of

				From the excessively rounded outlines, they are probably intended for females. The next band has a columnar type. The pilaster of the column is adorned with intricate arabesques and lions' heads. The next band is divided into tablets, each of which contains a beautifully-carved group of a male and female figure. The beauty of these carvings is very striking, though they are much worn and covered with lichen; some indeed were so defaced, that they could not be made out. The size of each tablet is 8 inches by 5. Just inside the gateway is a colossal image of Buddha. It is half buried in the earth in a damp, gloomy pit. The figure is cut in high relief on a single slab of rough chlorite, holding a large lotus in the left hand; the right hand as well as the nose is mutilated.	Bengal. It is one of the four peaks of the Assia group.
11	Ditto ...	Alti Hills ...	Bapi or well ...	This well, which is cut in the rock, is about 50 feet from the object last mentioned. It is 23 feet square, 28 feet deep from the top of the rock to the edge of the water, surrounded by a stone terrace 94½ feet long and about 39 feet broad. The entrance to the terrace is guarded by two monolithic pillars, the tops of which are broken. The	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				edge of the well and the extremity of the terrace are lined with battlements of large blocks of wrought stone, rounded on the top, and 3 feet in height, leaving a wide passage or walk behind. The well is situated at the southern extremity of the terrace. From the north and in the middle of the terrace, a few yards off the entrance, a flight of steps, 31 in number, runs down the rock as an approach to the water. The rock between the lowest step and the well has been cut into an arch, and on its face there is an inscription, of which a transcript is given below:— বালক শ্রী বজ্র লাল বায়ী	
12	Cuttack ...	Alti Hills ...	A sanctuary of Buddha, and the ruins of a gate.	About 50 feet higher up in the jungle there is another platform, on which once stood a sanctuary of Buddha. Numbers of images of gods and goddesses, engraven on slabs of different shapes, are scattered around. A group with the heads and arms mutilated,	

				is still worshipped by the people. The chief interest of the place, however, lies in the ruins of a gate and an image of Buddha. The gate is composed of three heavy rectangular blocks of stone. One of them is placed transversely over the other two to form an entablature. The height of the gate, omitting the portion that has been buried by the accumulation of rubbish, is 7 feet 8 inches. The upright blocks have been cut into five bands highly ornamented with sculpture, which appears as fresh and sharp as if recently chiselled. The innermost band contains wreaths of the true lotus *(nelembium speciosum)*. There are altogether twelve groups of the flower. The second band is divided into panels, bearing male and female figures in armour. The middle one contains a wreath of flowers. On the fourth band there is a continuous winding wreath, encircling figures of men and women. The last or the outermost band is a wreath of large flowers of great beauty. The architrave and the frieze are embellished with a number of grotesque figures. In the middle of the frieze there are two niches containing figures of Buddha. In the middle of the architrave, another figure	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of Buddha appears, over whose head two elephants twist and wave their trunks from opposite sides. On both sides of the group, small grotesque male and female figures have been cut into the form of a wreath; the waving hand and forefinger of each touching a point on the shoulder of the figure preceding, and the toe placed on the projected knee of the one following.	
13	Pooree ...	Pooree town, Jagannath.	Temple of Jagannath.	This great temple, which still exists in its original condition, was buit by King Anang Bhim Deo, Lord of Elephants, in the 12th year of his reign. Gold and jewels to the value of a million and a half measures of gold were set apart for the work, being estimated at half a million sterling in the money of our time. Fourteen years the artificers laboured, and the temple was finished in A.D. 1198. The great temple of Jagannath stands in the centre of Pooree, within an enclosure measuring 620 feet by 600 feet, and sur-	

rounded by a stone wall 20 feet high. On each side of the enclosure is an entrance, the most celebrated of which is the gate on the east side, opening into the Bara Danda. It is flanked by colossal figures of lions, and thence called "Singh Dwar" or Lion Gate. In front of this gate in the centre of the road stands a beautiful fluted column of black basalt, about 40 feet high. Strange to say, it is of Grecian architecture, and was brought to its present site some years ago from the black pagoda at Kanarak. A small figure of Hanuman is placed at the top. Within the sacred area are more than 50 temples, dedicated to the principal deities of the Hindu Pantheon. But the most conspicuous building is a lofty stone tower 200 feet high and 42 feet square, called the Bara Deul, or Great Temple. Within it is a large platform made of marble, and called the Ratnasinghasan, or Throne of Jewels, on which the images of Jagannath and his brother and sister continually stand. Two large pyramidal buildings, called the *Mukhsálá* and *Bhógmandap*, with a smaller one between them, called the *Jagamohan*, complete the temple. In the *Bhógmandap* is daily placed the sacred food intended for pilgrims; in the

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Jagamohan, "the delight of the world," the dancing-girls amuse the idol and his priests. The roof and sides of the temple are ornamented with various sculptures representing elephants, griffins, and other huge monsters. On the inside of the temple wall also are many figures of the grossest kind; indeed all the temples of Orissa, great and small, are distinguished above all the other temples of Hindustan for the obscenity of their sculptures. The face of Jagannath is black; the eye-balls disproportionately large, are represented by patches of white paint; the pupils are round and black; the nose is a pointed snout; the mouth a streak of red paint, curved upwards at the angles; there is no chin, and on the forehead is a tiara of diamonds. From each side of the head, at an angle, projects what is supposed to be an arm, but there is no hand.	

Pooree ...	Bhuvaneswar, subdivision Khoorda.	... ..	Bhuvaneswara (Lord of the Universe), an inland town on the right side of the Puri road, about 20 miles from Cuttack, was once the capital of a large and flourishing kingdom, but now stands only as a monument of departed greatness. Its ancient palaces and lordly mansions are roofless and reduced to shapeless ruins, in great part concealed by rank and luxurient vegetation. It is, nevertheless, a most interesting field for the antiquarian, abounding as it does in architectural remains of the highest value, and connected with historial associations of rare importance. It was the Buddhist capital of Orissa from the beginning of the 6th century before Christ to the middle of the 5th century after Christ, when Jajati Kesari came from Behar as the lieutenant of the Gupta Rajahs of Magadha, and gradually subverted the supremacy of the Buddhists and re-established the Hindu faith in Orissa. His successors established their capital there, and the temple of Bhuvaneswara, dedicated to Siva, commenced before, was completed in the 7th century by Lalatendra Kesari. It lost its proud position in 940 A. C., when Nripati Kesari formed Cuttack as his capital.	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				Bhuvaneswar was originally intended as a rival of Benares, and nothing was omitted in the way of details to make it an exact counterpart of its prototype. Every temple, every sacred pool, every rivulet, every ceremonial, every observance, and every legend of Benares was reproduced at Bhuvaneswara.	
14	Pooree ...	Bhuvaneswar ...	Vindu Sagara	In the centre of the town is a large sheet of water called Gosagara, or Vindu (drops) Sagara: so called from a statement in the *Ekamra Purana* that drops from all the sacred pools on earth, in heaven, in the lower regions, as also of nectar wine, holy butter, and all that is most delectable, constantly fall into it. The tank now measures 1,400 by 1,100 feet, with an average depth of 16 feet. All its four sides were originally lined with blocks of laterite so arranged as to form magnificent flights of steps. On the south side these steps are still in a good state of preservation.	

			On the east and west, for half the length in continuation of the south side, they are still *in situ*, but beyond that they have fallen down into the bed of the tank. On the north side, also, the whole of the stone embankment has fallen down except about 20 feet in the middle, which forms a ghât on that side, leading from a group of small temples there to the water. In the centre of the tank there is a large island protected by a stone revetment. This is a feature common to almost all the larger tanks in Orissa, and adds greatly to the beauty of these artificial lakes. The *Vindu Sagara* island measures 60 by 50 feet, and has a small temple on the north-east corner of it. Before the temple there is a terrace with an artificial fountain in the centre. On the south-east corner, opposite to the terrace, there is a small pavilion supporting the reservoir of the fountain. Counterparts of this pavilion, but of dissimilar make, occur at the south-west and north-west corners. On the occasion of the bathing festival, an image of Vishnu is brought to the temple, and by holding the thumb against the jet of the fountain, the water is directed towards the image and a shower-bath is effected, to the wonder of	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				the Faithful, who look upon the feat as a miracle. The tank is fed by one or more natural fountains at the bottom, but the water is anything but pure.	
15	Pooree ...	Bhuvaneswar, Khoorda sub-division.	Courtyard in which stands the Great Tower and other Temples.	The largest edifice at Bhuvaneswara is the great tower. It stands amidst a large courtyard surrounded by a high wall, and is about 300 yards distant from, and to the south of, the *Vindu Sagara* tank. The courtyard is bounded on the east by the road leading to Kapilaswara; on the north by a broad highway called *Baradand*; on the south by a large spot of land now overgrown with jungle, but formerly the site of a palace whose remains are still traceable; and on the west by several small temples and their courtyards, mostly in ruins. The area forming the courtyard of the great tower measures 520 by 465 feet, with a 28-feet projection on the north side. The projected portion measures 235 feet, and the receding sides 115 feet each. The wall surrounding this area is built of	

partially-dressed laterite blocks, and is 7 feet 5 inches thick. It is plain on both sides, but below the coping there is a simple moulding with two rows of lancet heads, one looking downwards and the other upwards. The coping is sloping, and projects about six inches, to throw the rain-water off the surface of the wall; but the top is flat, and, terraced with a cover of concrete plastered with chunam, forms a good broad road. Access to this courtyard is had by three doorways, of which that on the south is small and commonplace—a mere opening with a pair of folding doors. The northern one is larger, and surmounted by a propylon of small size. The eastern one is the largest. It is 31 feet broad, covered by a large propylon, guarded on each side by a large figure of a lion rampant. The style of the propylon is the same as that of Orissan porches—a quadrangular structure with a pyramidal roof in nine tiers. The edges of the roofs are set off with lancet-headed crests, and the top surmounted by a ribbed dome and vase-shaped finial. Altogether the structure is about 50 feet in height. The side walls are broken each by a set of three-fold projections relieved by pillasters and

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				niches, having a series of longitudinal bands; and the plinth is formed of a succession of longitudinal bands. There are no carvings in any part of the structure. The lions are of the conventional type, with dog-like faces, and remarkable only for their size. At the north-east corner of the wall there is a small pavilion, built of stones on the top of the wall, and accessible by a flight of stone steps from the inside. The structure was erected at the same time as the wall, and appears to have been intended for a *Nahabatkhana* or music-room; but it is now used for religious purposes. It is called *Bhetmandapa,* and an image of Parvati is placed in it to offer welcome to Bhuvaneswara, the Lord of the Universe, on his return after the Car-festival. Along the inner side of the surrounding walls there is a raised berm 20 feet broad and four feet high. It originally served the means of enabling the people to defend the temple enclosure from outside attack, but latterly, it would seem, that idea was	

given up, and the inner edge of the terrace was protected by a revetment, and measures were taken to build a range of rooms all round. This plan, however, was never carried out, except on the north-east corner, where a long range of rooms have been erected to serve as a kitchen. Some of the rooms are large, and divided into a nave and two aisles by two ranges of pillars having bracket capitals formed of two blocks placed one over the other, and not crucially, as is so common in Buddhist buildings. In one of the aisles there is a very well executed figure of Nrisinha, done in black chlorite. The area of the berm is left unpaved, but that of the courtyard below is paved with flags of granite.

On the west side, from the middle to about half-way to the corner of the courtyard, there is a large temple of the usual Orissan style, and designed for a lingam. Though now entirely neglected, it is still in a fair state of preservation. Close by there are several small temples, and the courtyard generally is studded by a large number of temples, varying in height from 6 to 30 feet, and built in different styles, some with pointed, others with flat roof, but of no importance either historically or as works of art. One

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of them, however, is worthy of note, as it is probably the oldest building in the courtyard—considerably older than even the great tower. It is a plain, modest-looking structure, about 20 feet high, with an inside area of six feet a side, and having the stump of a sandstone pillar doing duty for a lingam. The room is five feet six inches below the level of the courtyard, and it shows that the level of the ground round about the great tower must have been much lower, and must have been raised to its present height when the tower was erected. Under ordinary circumstances it would have been easy to demolish the little structure when the big one was set up, or to renew it on a higher level; but according to the *Shastras* a lingam once fixed to the ground should never be removed, for such removal would be tantamount to the destruction of all sanctity in the lingam, and an act of the grossest desecration. It is usual, therefore, in every part of India never to disturb a	

				lingam, and as the one under notice was probably held to be of great sanctity, it was allowed to remain in its place, though the ground outside its fane was raised, and the arrangement of the place completely changed. The chamber of the temple is now accessible by a flight of three steps.	
16	Pooree ...	Bhuvaneswar ...	Bhagavati's temple.	On the western side, close by the corner temple of that side, there is a magnificent temple dedicated to Durga. It was erected during the reign of Ganga Kesari, *i.e.*, about two centuries after the erection of the great tower. It marks the first step towards the spread of that sexual system of the Tantric *Vamacharis* which originally did not form a part of the Sivite system at Bhuvaneswara. All the old temples were dedicated to Siva in the form of a plain lingam or more or less cylindrical mass of stone, without any carving or ornamentation or mystic symbol. But in the later forms the cylinder was fixed on a loop-shaped horizontal stone, rounded at one end and more or less pointed at the other, and having two or three encircling lines on the top. This was called the *yoni*. This, however, did not satisfy the followers of the Vamachara system, and a distinct female	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				figure to serve as the consort of the lingam was held essential, and the temple under notice was erected to supply a local habitation for the wife of the presiding divinity of the great tower. The temple of Bhagavati is a two-fold structure, including a temple proper and a distinct porch, joined to the sanctum by a lobby. Both were built at the same time, and most elaborately sculptured in the richest and most florid style of Orissan art. The statuettes, bas-reliefs, and floral bands on it are in every respect equal to the best of their kind to be seen in Bhuvaneswara. The material being brick-red sandstone, much warmer in tint than that of the stone used in the erection of the great tower, it looks particularly rich. The temple, however, is so surrounded on every side by minor temples and dead walls that it cannot be seen to advantage from any side, and in its present position is entirely lost to observers. The presiding divinity of the sanctuary is the goddess Durga, mounted on a lion.	

Entering the enclosure from the propylon on the east, the visitor first comes to a paved courtyard 65 feet long from east to west, and 50 feet broad from north to south. It is paved with stones, and is perfectly clear of incumbrances except the poor little mounds on the right hand side close by the gateway. Beyond, on the right and left, it is flanked by several dissimilar small temples of different dates and of no importance. One of them, a flat-roofed one, has a parapet of a peculiar construction, the like of which occurs only on the top of the Nat Mandir. It is formed of a series of crest-tiles not unlike Saracenic battlements, and somewhat similar to the Norman-Tudor flowers. The temple is dedicated to *Gopalini*, or the goddess Durga, in the form of a cowherdess—the same who destroyed the demons Kirti and Vasa. To the west of it there is a flight of six stone steps, each 48 feet 7 inches long and 3 feet 6 inches broad, the total height of the steps being four feet. This court shows the original level of the ground to have been the same with that of the little temple noticed above: it is just three feet below the level of the road outside. Above the steps, to the base of the foremost building

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				of the great tower, the distance is 22 feet, and the area is conterminous with the area on the other sides. On the centre of it, right in front of the gateway, but a little to the left of the central entrance of the foremost building, there is a monolythic column 2 feet in diameter and 20 feet high, surmounted by a bull couchant. The plinth of this column is square; it has no base moulding of any kind, and its capital is perfectly plain, being formed alternately of two cavities and two tiles. In style it bears no relation to the building around it, and is evidently of a comparatively modern date, erected long after the great tower and its enclosure.	
17	Pooree ...	Bhuvaneswar ...	Bhoga Mandapa.	The tower includes a *suite* of four buildings standing in file. The foremost of these is called *bhoga mandapa,* or the refectory; next, the *nat mandir,* or dancing hall; then the *mohan,* or the porch; and lastly the *dewul,* or the temple proper. Of these the last two were built at the same time, and in a	

style quite different from the first two, which were built long after, but at different times and on different plans. The foremost building was erected during the reign of Jagat, between the years 850 to 870 A.D. It was originally designed as on open pillared chaultry, for the reading of the scriptures and the delivery of lectures and sermons by learned pandits. It stands on a ground-plot 60 feet square, of which two feet all round form a berm two feet broad and 3 feet high. The top of this berm is paved with stones, and the sides forming the plinth of the whole structure most elaborately sculptured in low-relief. The surface is divided into panels by intervening pilasters, and filled up with the images of men, women, animals, temples, and bouquets; some of the representations being disgustingly obscene. Above the plinth there is a broad ornamental band set off with the images of lines of pigeons, geese, ducks, horses, elephants, cattle—and camels, very spiritedly carved in good relief; but they had never been completely finished. In several places the outlines are all that were punched, but never worked out. Some of the panels also bear indications of the same fact.

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				The area of the building above the plinth is a square of 56 feet a side. Originally it was colonnaded all round, each side having five openings. The central opening on the east was intended for the main entrance. Three mean-looking steps lead to this entrance, and it is flanked by two piers. The width of the opening originally was eight feet eight inches, and was spanned by a five-cusped Jain arch crowned by two human figures. This arch, like several other parts of the building, was never finished, as the left half of it is decorated with a scroll work, while the right half is left perfectly plain. The piers are elbow-shaped. On either side of the entrance there were two openings formed by a line of three pillars spanned by a stone architrave. Thus the side comprised two piers and ten pillars, each 13 feet 5 inches high. This arrangement was repeated on the other three sides, and in the middle of the room were four compound pillars, each formed of four richly-carved columns, for the support	

of the roof. The roof is pyramidal; it rises in a slope from the cornice, and at a height of about six feet is edged by four tiers of cornice. Then follows another slope edged with three tiers of cornice. Then another slope, and over it a perpendicular neck with lancet-headed cornice surrounding a flat roof. From the centre of the last rises a short neck supporting the pinnacle. In this form the structure had a light, airy, elegant appearance; and altogether the place was well suited for the purpose for which it was designed. But the architect was out in his reckoning of the strength of the architraves and the weight of the roof placed over them, and in a short time some of the architraves cracked and the pillars showed signs of being crushed down. It became necessary therefore to close the openings, except the central one, on each side with solid masonry walls, and to strengthen the central groups of columns by building them up so as to form solid square pillars. The width of the central openings had also to be reduced by side piers, and the arches to be supported on iron lintels. The new walls have bas-reliefs and carved stones stuck into them, bnt without any taste, order, or plan; and they serve only to disfigure what was

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				originally a handsome work of art. Thus the original open pavilion was converted into a closed dark room; and it being no longer fit for a lecture room, was appropriated for a refectory. Offerings of cooked food are now placed in it thrice a day, away from the sanctuary, in which the space available is too limited for the display of any large number of trays of rice and curry. This arrangement also obviates the necessity of profuse and frequent washings of the sanctuary, which the contact of dressed rice would otherwise have rendered imperative. This objection not applying to offerings of flowers, fruits and sweetmeats, they are carried to the sanctuary.	
18	Pooree ...	Bhuvaneswar ...	Nat Mandir ...	Immediately to the west of the refectory, and abutting it, is the *nat mandir* or dancing hall, whence the divinity of the tower is entertained with music, singing, and dancing. It is of a somewhat later date than the last, having been erected by the queen of Salini Kesari, who reigned from A. C.	

				1099 to 1104. Its ground-plot is a square of 52 feet a side. It has a berm two feet broad and three feet high on its north side, and a corresponding one on the south side, but none on the east or the west. The front of the berm is carved, as that of the berm of the Bhoga Mandapa, but the designs are different. Instead of panels filled with animal and human forms, it is covered with effigies of temples, each having a human figure seated in its middle, very like what is seen in Buddhist votive chaityas, and the broad band on the top is replaced by a series of plain mouldings. The walls from the berm to the cornice of the building are 20 feet high, and pierced by three doorways, except on the east side, whence there is only one door leading to the Bhoga Mandapa. The central doorway is 14 feet high and the side ones 10 feet. The outer face of the walls is set off with a series of polygonal pilasters. The doors are modern, and most shabbily put together. On the west side the central one, however, is an old one made of sandalwood panels, most delicately carved and strengthened, and decorated with brass bosses. The cornice of the building is flat and three feet deep. The roof is sloping and formed of	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				four tiers (each edged with a series of lancet-headed acrotarias), and terminating at the top in a small square flat plot surrounded by Saracenic battlements. The roof is supported in the middle by four square pillars and several iron beams. In the interior face the room has no ornaments of any kind except a rich framing of chlorite round the central doorway on the west side. The design of this beautiful piece of work is the counterpart of that of the Kanarak gateway. On the left jamb of this door there are two inscriptions, one in Urya and the other in Sanskrit; but neither of these affords any information regarding the age of the building. On the eastern wall there are two niches, one of which contains an image of the androgynous Haraparvati.	
19	Pooree ...	Bhuvaneswar ...	Mohan ...	The next building of the group is the Mohan or porch. It is of the same age and style as the tower itself, and was planned and built at the same time. According to the temple	

records of Pooree, the foundation of this building was laid in the reign of Yayati Kesari, who wrested Orissa from the hands of the so-called Yavanas, and re-established Hinduism on the ruins of Buddhism. The prince reigned from 474 to 526; but the foundation having been laid at about the close of his reign, he did not live long enough to finish the temple. His successor, Surya Kesari, during his long reign seems to have done nothing for the temple, but Ananta, who followed him, pushed on the work, and it was completed in the reign of Lalatendra Kesari, *alias* Alavu Kesari. From corner to corner the porch measures 65 feet by 45 feet, but the sides are broken by three-fold projections. Unlike the two preceding, it has been so built as to appear rising from the ground without the intervention of any separate plinth or surrounding berm.

The lowest part of the walls is shaped like a plain tile, a foot thick, and on it are ranged a series of pitchers in high-relief, forming the stylobate. From each of these pitchers rises a highly ornamented pilaster so as to divide the surface into niches, which are filled with *alto-relievo* figures of men, women, and lions. The decorations are of

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				the most sumptuous character, and the ornaments have been put in with lavish profusion. The doorway in the centre was originally closed by six mullion bars, each bearing the figure of a *danseuse*. On the north side these mullions are still *in situ*, but on the south three of the bars were some time ago removed to form a doorway for the convenience of the priests, who found the passage through the *nat mandir* circuitous and tiresome. Three of the bars are still in position. The spaces between the bars had been originally left open for the admission of light; but the light admitted by the doorway being more than enough, the openings were subsequently closed, and on the north side a thin partition was built on the inner side, so as to convert the space between the bars and the partition wall (an area equal to the thickness of the wall of the building) into a small chamber. The cornice is flat, and projects four feet. The roof is pyramidal, like that of the Bhoga	

Mandapa, and formed of receding ledges. It is divided into two tiers by a narrow perpendicular neck. The lower tier has nine ledges, and the upper one six. The edges of these ledges are elaborately carved and crowned at short intervals by lancet-headed finials. The subjects on the edges include processions of horses, elephants, camels, cattle, and troops of infantry and cavalry. The central projection of each tier has a pediment flanked by model temples, and crowned with the statue of a lion seated on its hind-quarters. The roof above the upper tier is flat, and from the centre of it rises a cylindrical neck supporting the pinnacle, which is a repetition of what occurs on the Bhoga Mandapa, except in the sloping ribbed form under the Amlasila. On the Bhoga Mandapa this form is single, whereas on the Mohan it is doubled. Though the walls are thick enough to support any amount of weight that might be put on them, the corbelling of the roof being too rapid, or not sufficiently gradual to throw the whole weight of the roof on the walls, a great deal of its middle portion needed additional support, and this has been provided by four massive square pillars, dividing the area of the room into

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
				a nave and two side aisles. The pillars are 30 feet high, perfectly plain, and the space between the front wall on the east and the two foremost pillars have been partitioned by flying walls, leaving a passage from the door to the nave, and forming two side rooms. Close by the southern entrance on the left hand side there is a square chamber with a pyramidal roof, which, from the outlines of ornaments punched on it, appears to have been originally designed for an elabarate piece of workmanship, but was never finished. The room contains several small brazen images, which are carried about on ceremonial occasions as substitutes of the presiding divinity of the great tower. In front of the last, on the right hand side of the entrance to the porch, a pillard chaultry was undertaken, but forsaken after the columns had been built to the height of four feet. Its area is now covered over with a thatch. On the north side, right in front of the	

				mullioned window, and close by it, there is a large temple, and several small ones close by it.	
20	Pooree ...	Bhuvaneswar ...	The Great Tower	Abutting the Mohan on the west side stands the great tower. Its ground-plot is of the same dimensions as that of the porch, except as regards the central projections, which on the north and the south sides are broader, and on the west narrower, than those of the porch. The plinth is modelled into a series of pitchers, and thereupon rises a series of pilasters so as to divide the surface of the body into a number of niches of the same character as on the porch. Each projection has a central large niche, with small ones above and on the sides. These niches give the appearance of a three-storied building to the façade. The recesses also have niches, but not nearly so elaborate, nor flanked with side pilasters. The lowest niche on the central projection of each side is the largest and grandest. The niche is deep, and forms the resting-place for a large statue, slightly taller than life-size. On the north side the statue is that of Bhagavati, the spouse of the presiding divinity of the tower; on the west, that of Kartika, his eldest son; and on the south,	

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				that of Ganesa, his second-born. For the protection of these figures from the weather an open pavilion has been built in front of each; but these structures are of a much later date, and not at all in keeping with the style of the tower. They are ugly in shape, totally devoid of ornaments, and serve only to intercept the view of the majestic edifice before which they stand. The niches on the side projections, though not quite so elaborate as the central one, are by no means wanting in ornament. They are, however, not so deep as the central one, and the images carved on them are in bas-relief. The niches on the corner projections are smaller and less sumptuous than the last; they serve as receptacles of the eight guardian divinities of the quarters, commonly called Dikpalas. These are Indra for the east; Agni for the south-east; Yama for the south; Nirriti for the south-west; Varunna for the west; Marut for the north-west; Kuvera for the north; and Isa for	

the north-east. In the Puranas two others are named—Brahma for the upper regions, and Ananta for the lower; but these could not be provided for on the sides of the temple without offending the rules of the Sástra.

The recesses between the projections have also their niches, but these are of a modest character and of simple forms. The figures designed for these are rampant lions, and statues, 5 feet high, of men and women in different positions. Some of the figures are placed singly, and intended to represent dancing-girls: others are in couples standing in an amatory mood. Some of the last are so grossly obscene that it is impossible to describe them. Their number, however, is not large. Some of them have been mutilated and others removed, leaving the niches empty. A few occur on the horizontal bands which separate the three tiers of niches. Domestic scenes are in bas-relief introduced below the pediments over the niches, and also on small panels on the piers. They are generally of small size, not more than a foot in height, and now so disfigured as not to admit of our judging how they were originally executed. The

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				statues were prepared in the atelier of the artists, and then put in their respective positions; but the bas-reliefs and panels were all carved *in situ*. The body of the tower is about 55 feet high, and, omitting the side projections, forms a cube on the ground-plan. Over this rises the spire, but without the interposition of a cornice or other structure to mark the transition from the body to the spire. The horizontal mouldings which run over the topmost tier of niches are, however, so discontinued as to indicate where the former ends and the latter begins. The projections of the body, though gradually reduced in depth and breadth, are carried along the whole height, and are crossed by horizontal bands as on the upper part of the body, but they have no niches. The central band has at its base a large pediment of the coat-of-arms pattern, and its sides are flanked by a string of model temples in bas-relief which rise to the base of the crown. Just above the pediment there is a statue of a	

lion rampant projecting from the wall, and at the top a small window-like opening, which was probably intended to throw light into the interior and promote its ventilation. The lions are peculiar to Orissa, and no large temple of any pretension is without them. The top of the spire is flat, and from the centre of it rises a cylindrical neck supporting a ribbed dome, over which is placed the pinnacle or *kalasa*. As additional supports to the dome there are under it 12 statues of lions seated on their haunches. The pinnacle is shaped like a Grecian urn. Over the last is a massive iron trident with one straight and two curved prongs, and not, as is ordinarily the case, with three straight prongs. It has now only two prongs, one of the side ones having been knocked off by lightning. To the trident is attached a large flagstaff; and the flag on it, a triangular piece of yellow calico, is renewed whenever a pious pilgrim can be induced to defray the cost of a new one.

The height of the temple, from the paved courtyard to the top of the *kalasa*, is 160 feet; but as the floor of the temple is two feet lower than the courtyard, and it is to be presumed that when the temple was built the courtyard was lower than the floor,

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				the total height originally must have been about 165 feet. It is not unlikely that formerly there was a chain or rope descending from the base of the *kalasa* to the ground, whereby people could ascend to the top when required, to renew the flag or for casual repairs; but there is nothing of the kind now. The eastern facade abuts on the porch. There is no ornament or decoration on that side except in the walls which faces the recesses between the two buildings, and there the carvings are counterparts of what are seen on the other sides. The doorway between the two buildings is plain, having no framing nor moulding around it. The sanctum, like the body of the temple, is a cube, having a canopy on top, and over it a roof dividing the inteior of the Tower into two stories.	
21	Pooree ...	Kanárak ...	The Black Pagoda or Kanárak.	The Black Pagoda, or the temple of the Sun, known as the Kanárak temple, was built by one Nursingh Deo in A.D. 1277. It is situated about 19 miles north-west of	

Pooree, and about 2½ miles from the sea-coast. The size of the temple inside is 60 feet square, with walls about eight feet in thickness, having four doorways, which are made of immense slabs of indurated chlorite, very minutely carved with figures and other devices. Over the doorway of the west side, one solid piece of this stone existed, which, however, has now fallen down without having received any injury. On it are carved nine figures very like those of the Burmese deities, each figure being about one foot six inches broad by two feet in height. These figures have four hands and arms from the elbow, and hold something in each hand. They sit cross-legged, tailor-fashion, and have on their heads steeple crowned hats. The mass of stone on which they are carved measures 19 by 4½ by 3½ feet, or 299·25 cubic feet, and weighs about 24 tons 3 quarters 21lbs. The whole of the exterior of the pagoda is very elaborately carved, some of the figures being of colossal stature, and some life-size. These are placed in niches between elaborately carved pilasters, and most of them are human figures of the most obscene character. The temple is built of coarse sandstone. The stones have been fastened together with

ORISSA DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				iron dowels. Mortar has been little used. The stones lie very close together, and are generally most massive in size. The interior has had a double roof, the inner one of which has fallen in. One of the most interesting features about it is the use of large solid iron beams; some of them, those which supported the inner roof, are from 11 to 15 inches square, and not less than 60 feet long. These beams appear to have been constructed of wrought-iron, first in pieces of about three inches square in section. Several of them were then put together and welded, the marks of the hammer being distinctly visible. Some of the beams of a smaller section are still in the building, supporting the stones over the doorways. Arches have not been used, but over the doorways there are relieving openings corbelled, so as to relieve the beams from the weight of masonry over the doorways. The interior of the building is also corbelled into a point and not domed. The present temple, according to the tradition	

				of the inhabitants, was intended as an entrance to the Great Temple that was partly constructed and allowed to go to ruin. The huge piles of cut-stone, together with the number of colossal figures of griffins, elephants, and horses about, show that the construction of a very large temple was intended.	
22	Pooree ...	Pooree ...	The Áthárah Nullah bridge.	The Attharah Nullah bridge, on the Pooree road, at the entrance to the town of Pooree, is also of some antiquity. It is supposed to have been built by one Kabir Nursingh Deo in A.D. 1300. It consists of 19 openings—16 of eight feet span, two of 10, and one of 14. It is built of laterite and sandstone, not arched, but the openings closed over by corbelling; its entire length is 320 feet.	
23	Balasore ...	Village of Kopari, at foot of the Gazna Hill, Nilgiri Range.	Mahratta Temple.	The only important object of antiquarian interest in this district is the remains of a building, supposed to have been a Marhatta temple, in the little village of Kopari, situated at the foot of the Gazna Hill of the Nilgiri Range. The body of the structure is about 30 feet long by 30 feet broad, and consists of a rectangular basement of blocks of laterite, on which has been erected a range of pillars, four on each side and two at	

ORISSA DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				each end. Six of these pillars are still standing; they are about six feet high, and have each been hewn out of one block of stone. At one end there has been a portico or entrance of a similar structure, but none of the pillars remain standing. At the other end of the centre building there has been an inner temple, probably the abode of the god or goddess, which is also completely in ruins, and on the north side of the ruins there is a small tank of considerable depth, about 25 feet by 25 feet, with a flight of stone steps leading down to it, all hewn out of the solid rock. At some little distance south of these ruins is a mound of considerable extent, now almost overgrown with jungle. Nothing is visible but two large sentry boxes of pretty large blocks of laterite. To the west of the ruins there is a large tank, on the banks of which there is what the natives call a *padmapad*. It consists of a little building about three feet high, covering a stone impression of some goddess's feet, which is very distinct.	

CHOTA NAGPORE DIVISION.

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
1	Manbhoom	Pachete ...	Fort and Palace of the Pachete Rajahs.	This fort was long ago the main seat of the Rajah of Pachete. There are a great many ruins of temples, tanks, fortified gateways, towers, &c., some in excellent preservation. The gateways are all of stone, large solid slabs of a very hard, but rather coarse-grained, sandstone, laid without cement, or at most with very little of it. The joints are very fine indeed, and no cement can be traced in the blocks which lie scattered about, and which evidently at one time formed portions of the structure. The arches of the gateways are very well built indeed, and iron clamps have been employed in various portions of the walls, but with what definite object is not apparent. The buildings are very old. The temples, on the contrary, are all built of small tile-like bricks, thin but very hard, and plastered over. The ornaments are not in the plaster, but are of solid brick. The figures in relief appear to have	

CHOTA NAGPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				been stamped on the bricks while they were soft, and the bricks burned afterwards. The arches are very well built. Remains of tanks, with aqueducts and small temples and residences in the centre of the tanks, also exist. The tanks are now, however, to a great extent filled up, and the buildings are in ruins. The Rajah's residence and court are oblong structures, vaulted over. The vaulting is very well executed; the walls are plastered over, the doors are invariably very small, and there are no windows. The entire fort is now full of dense low jungle, with the exception of small patches of cultivation in what before were tanks, but are now filled up. There was a deep moat round, outside the external rampart, through which the hill torrents coming down the sides of Pachete Hill were led; parts of it are filled up, others deepened. There are three lines of ramparts and moats, each something in the shape of an irregu-	

				lar pentagon. The second and third or innermost ramparts and moat are now so full of dense thorny jungle, that it is impossible to discover the ruins of structures in the innermost area. There is a fine large temple up the side of the hill, where a large gathering of people takes place annually. It is regarded as a very holy place by the people of the district.	
2	Manbhoom	Telcoopy, on the banks of the Damoodah.	Jain Temples	The ruins of these temples are the most extensive in the whole district, superb even in ruin. The river has gradually been eating away the high bank on which the ruins stand, and temple after temple has fallen down, and now their fragments, huge blocks of stone, fragments of idols, carved ornaments in stone, all lie heaped up promiscuously in the bed of the Damoodah, and their traces are being gradually obliterated by accumulations of sand. These temples are all of stones in immense blocks, cut with great care, and set with very fine joints. There is no mortar whatever. Some of the temples are plastered over. This appears to have been done to obliterate the carving in the stone, and substitute instead a different one. The original carving	

CHOTA NAGPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				in stone appears to have been executed after the stones were in position. The figures are plain and bold. The subsequent carving done in plaster over the ancient carving is quite different both in figure and style. The temples, as originally built, were beyond doubt Jain temples, but they are now in the hands of Brahmins. The date of the original temples is not ascertainable from any records there, as no inscriptions exist on or within any of them. The art of arch-building does not appear to have existed at the period these were built. All the openings, if small, are slabbed over, the larger ones being covered by corbelling out. The domes are all constructed by corbelling out. There is only one arch in the place, and that appears to be a later addition. There are mortar joints both in the arch and in the wall which appears to have been built to separate the temples: those on the north of the wall being now used as places of worship, those on the other side being abandoned altogether.	

3	Manbhoom	.....	Rajgir ruins ...	There are several places about Giryek, with old ruins, of which those at Rajgir are interesting. The buildings there are all recent beyond doubt, but the mode of roofing is certainly very singular. It appears from some remains that a quantity of thin sticks were placed across from wall to wall; on these branches, &c., were laid, and on that a very hard kind of concrete. The sticks have disappeared, but the marks of them and of twigs, leaves, &c., are still visible in the face of the concrete, which has consolidated, forming as it were an immense slab of artificial stone. A similar arrangement appears to have been adopted in building the conical spires and vaults, and they stand very well indeed.	
4	Ditto ...	Doolmee ...	Fort and temple.		
5	Ditto ...	Palma ...	Ruins ...	These are all said to be interesting.	
6	Ditto ...	Begooniah ...	Stone temples	These are handsome structures of uncertain origin.	
7	Lohardugga	Daisa ...	Palace of the Rajahs of Chota Nagpore.	Said to be most interesting. It was built 300 years ago, and is now in ruins.	

CHOTA NAGPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	REMARKS.
8	Lohardugga	Sutburwah, in Palamow.	Palace of the Palamow Rajahs.	The buildings include extensive fortifications, presenting a picturesque and interesting appearance. They are in ruins.	
9	Ditto ...	Checharee ...	The Tunsole Garh.	It is said to have been a magnificent building, probably the fortified residence of some chief. It is now in a dilapidated state.	
10	Hazareebagh	Mahandi Hill ...	Temples ...	There are four rock-cut temples at Mahandi, three being close to each other, and the fourth on the far side of the hill, about two miles distant from the others. The first three consist of rectangular rooms from 5 to 8 feet long and broad, and from 5 to 6 feet high, cut in large sandstone boulders, with small ogee-doorways about 4½ by 2½ feet, cut through square sunk panels. The ceilings and floors are flat solid stone. One had a curved sun-flower in the centre of the ceiling of both room and over-hanging porch; also two small sun-flowers in the spandrils of the doorway, and an elephant on one side, all cut	

				in relief. Another had no ornament at all; while the third had string and cornice lines of ogee shapes projecting altogether about four inches from the face, and a niche on each side sunk in the rock, and a lily over the doorway in relief. The outside of the boulders were quite rough, except in the most ornamental temple, and this was shaped round, with a ridge resembling an inverted boat, the ridge being the keel. Inside they contained some remains of the *linga* ornament, and one had three takkas in its walls. There were no inscriptions on any of them. One is brown outside, the others quite black. On the whole they are very plain and rough, and have very little claim to be considered architectural remains. They are curious, and that is about all that can be said for them. The fourth temple is in general appearance similar to the rest, being cut out of sandstone rock, but somewhat larger, having three square rooms—the central one with side ones right and left, entered by square-headed doorways.	
11	Ditto ...	Koondah ...	The Castle of the old Rajahs of Koondah.	This fort is rather imposing from a distance, being a parallelogram some 280 feet long by 170 feet broad, with an average height	

CHOTA NAGPORE DIVISION—*continued.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				of 30 feet, having a square central entrance tower on the west front, and four square corner towers, with straight battlemented walls between them. It is admirably situated for the warfare of past times, on a tongue of land projecting into a basin surrounded by hills, except on the east side, where it commands a gorge. On three sides it is virtually inaccessible, as the land shelves off abruptly into deep ravines holding nalas in the rainy season. On the west side alone is there anything like a feasible approach, and even here one has to descend into low ground before rising to the level of the gateway. The site appears therefore to have been carefully selected for purposes of defence. On approaching nearer from the west, the appearance, architecturally, is rather disappointing, being plain and poor. The central tower is about 30 feet wide by 40 high, rising on one side to 50 feet, and projecting about 20 feet from the main	

walls, the tops of which are about 25 feet from the ground. The entrance gateway, now fallen down, was on the north side of this tower, from which one passes through a second gateway in the west main wall into the enclosure.

The four walls are flanked by towers 20 feet square, projecting at right angles, like the central tower, about 15 feet, and facing each other point blank.

Two of these corner towers are of the same height as the main walls, and two are about five feet higher. The walls are stepped at each tower with the falling ground on which the fortress is built, being highest on the west side, about five feet lower on the north and south, and five feet lower still on the east, in which there is a small postern gateway with masonry steps outside leading down to the valley beneath.

The battlements of the walls, where perfect, have two irregular rows of small square loopholes, one just above the string course, the other about two feet higher, and as much from the top of the walls, so that the defenders could fire over the walls from the level of their feet and from an intermediate height, *i.e.* standing up, sitting, and lying down.

CHOTA NAGPORE DIVISION—*concluded.*

No.	District.	Locality.	Object.	Description and history of the object.	Remarks.
				The central tower has three distinct tiers of loopholes, two of which are square and one long, beneath the lookout or side donjon tower, which is also square and long, loop-holed for archery or musketry. The corner towers have two tiers of loops, one of which is long, the other square. These towers appear to have had floors and roofs, no traces of which now remain, and to have entirely housed the garrison, as no signs of buildings are to be seen elsewhere. They contain small masonry circular staircases, approached from the courtyard, giving access to the several rooms, and to the tops of the walls. Inside the fort the ground is irregular, and appears to have contained no buildings. It is now overgrown with jungle. Perhaps the most curious thing in the fortress is the well, which is approached by a steep subterranean masonry staircase arched overhead, beneath the north-western tower. The mouth of the well is about 30 feet below the ground level, and six feet in	

diameter, but is now completely filled up with earth and masonry rubbish.

Architecturally the fortress is decidedly poor. A pair of small common place half octagon limestone shafts remain on one side of the main entrance, and this is all the cut work about the place, with the exception of a few stone steps.

The other doorways are square, having wooden lintel heads. The buildings and wells are composed of small irregular pieces of limestone, with brick string courses and battlements. The whole was once apparently plastered, but this has now for the most part worn off, exposing by no means a good specimen of rubble masonry.

The battlements are machicolated as already described, but are not broken up in the usual castellated style, alternate opening and solid; they have, however, ogre-headed projections, thus giving the appearance of being broken up.

The walls are all perpendicular, from three to six feet thick, and built with nearly pure lime mortar; but the fort is wholly indefensible against artillery.

Reg. No. 2027—300—9-2-79.

A LIST

OF THE

OBJECTS OF ANTIQUARIAN INTEREST

IN THE

LOWER PROVINCES OF BENGAL.

COMPILED AT THE BENGAL SECRETARIAT UNDER THE ORDERS OF THE GOVERNMENT OF INDIA.

1879.

Calcutta:
PRINTED AT THE BENGAL SECRETARIAT PRESS.
1879.